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ART. I.—VOLTAIRE AND GENEVA.

Voltaire et les Genevois; par J. GABEREL, Ancien Pasteur. Genève et Paris, 1856.

THIS is a work well worthy of attention. It describes the relations which for five and twenty years Voltaire sustained towards the protestant population of Geneva. And as might be anticipated, it not only puts us in possession of much valuable information, but it suggests also many useful lessons, and furnishes food for much profitable reflection. A friend writes, after reading the volume: "The author, whatever his aim, has, in my judgment, rendered eminent service to the Christian world, by exposing the baseness of its greatest enemy. Voltaire has hitherto appeared to us, *en grande tenue*, the most brilliant and courted man of his age, whose vast and varied powers, men deplored to see perverted to the support of infidelity. This little book strips off the mask, and exhibits him in his real character of poltroon, tyrant and demon."

Little or nothing specific had ever before been written on the topic here treated of. And it was this which first induced M. Gaberel to attempt to supply this historical *lacuna*. In carrying out his purpose, he has not only made use of the published correspondence of Voltaire, but also of a mass of inedited materials, and of contemporary pamphlets, to be found only in the collections of antiquarians. His list of these is quite re-

markable, and he has employed them to good purpose; though, unless we are much mistaken, he has accomplished more than he designed, and exhibited, not only the baseness of the philosopher of Ferney, but something also of the weakness of the system with which he found himself confronted in the city of Calvin. It was well for the world that there were other bulwarks against the infidelity of the era of Voltaire, than those which had been reared at Geneva. But without further preface, we shall proceed to lay before our readers an outline sketch of the historical episode which M. Gaberel presents to us.

In 1753, Voltaire found that his criticisms on the poetry of Frederick the Great, had made his departure from Berlin inevitable. While debating the subject of his future residence, he was visited at Colmar by a Genevan bookseller, who proposed to him to publish some of his works at Geneva. Voltaire told him he "looked like a field-marshal," and capricious both in his likes and dislikes, conceived a sudden and violent fancy for him. The idea presented to him he carried out, and in 1755 received from the Council of Geneva permission to establish himself within the territory of the republic, intending to divide his time between Lausanne and Geneva.

When he first came to Lausanne, everything was *couleur de rose*, and he chattered complacently over his situation. His property lay partly in Switzerland, partly in France, and he was charmed with his double nationality. He had a little kingdom in a Swiss valley. He was like the old man of the mountains. He lived on plump fowls, moorcock, and trout. He had his dramas *Adelaide de Guesclin*, *l'Enfant prodigue*, and *Zaire*—his three birds of Lake Leman, as he called them, acted by the circle of flatterers which surrounded him; and *Zaire*, he declared, was played better than in Paris. In the fullness of his vanity and satisfied conceit, he said: "Cæsar could hardly have foreseen, when he undertook to conquer this little corner of the earth, that one day it would be the home of more *esprit* than Rome!" He was on capital terms, too, with the government of Berne; though their appreciation of him may be estimated by the advice offered him by one of the magistrates, to give up writing so many verses, and try to make something of himself; adding, as an encouragement, "Look at me. I am a Baillie of Berne!"

But no human lot is perfect; and Voltaire's troubles at Lausanne came from an unexpected quarter. His sneering skeptical philosophy, whose great characteristic was ridicule of religion, was received in a way to which in Prussia he had not

been accustomed. He was terribly afraid of Haller, and tried in vain to flatter him into approbation. M. Bertrand, another Swiss *savant*, he found a difficult subject to deal with, and laid himself open to a scathing attack by telling him that the fossil shells found in the Alps, had been dropped there by the pilgrims of the middle ages! Disappointment and chagrin only incited him to rougher raillery, and many of his admirers, unable to stand his rudeness, disappeared from his circle. But what finally broke him up at Lausanne, was a circumstance, which thoroughly illustrates the paltry cunning of his character.

One Saurin, a pastor in the *canton de Vaud*, and a kinsman of the celebrated preacher of that name, had suddenly left his cure and gone to Paris. Here he was converted to popery by Bossuet, and pensioned by Louis XIV. It turned out, however, like a good many other Popish conversions ; for when the matter was enquired into, it appeared that he had absconded to escape being tried and condemned as a thief. M. Polier, a pastor of Lausanne, knowing that Voltaire patronized Saurin, placed in his hands the *proces verbal*, establishing the fact that while visiting a sick person, he had stolen a quantity of gold lace from an arm chair. This document Voltaire destroyed *ad majorem philosophiæ gloriam*, and was at last obliged to confess as much to M. Polier. The family influence and the character of this pastor were such, that the rupture between himself and Voltaire, which, by the way, had its origin in other misconduct of the latter, broke up the circle of the philosopher, already diminished by his rude caprices, and caused him to remove to Ferney.

Of his life at Ferney, our author gives a rapid and amusing sketch. He had a habit of continually mourning over his feeble health ; but it appears to have been a mere pretence, to get rid of troublesome visitors, and to make the world wonder how a sick old man could accomplish such an amount of literary labor. He worked hard at composition : in the Summer, out of doors ; in the Winter, in his bed. But the great thing with him—that which pervaded, enfolded, animated, and shaped his whole life—was his greedy and inordinate appetite for flattery. Here nothing came amiss. The stronger the dose, the more it was to his taste, so only the language was elegant, and the turn of the compliment striking. Ordinary food palled on him, and like a diseased epicure, he reveled in taint and incipient decay. Guibert waited at Ferney eight days to see him, and after waiting in vain, sent in to him by a domestic this epigram, which we really cannot translate :

Je croyais voir ici le vrai dieu de genie,
L' entendre, lui parler, l' admirer en tout point;
Mais tout semblable au Christ en son Eucharistie,
On le mange, on le boit, et l'on ne le voit point!

The blasphemy carried Voltaire at once, and he treated the author of it with distinguished honor. A stranger desired to see him. "Tell him," said Voltaire, "that I am away." "But I hear him." "Say I am sick." "I will feel his pulse, it is in my line." "Tell him I am dead." "I will bury him; I shall not be the first of my profession who has done as much; I am a physician." "Obstinate fellow, let him in. Well, Monsieur, do you take me for some strange beast?" "Yes, for a phœnix." "Do you know that a sight of me costs twelve sous?" "Here are twenty-four, and I will come for another look to-morrow."

But he sometimes met with serious mortifications. When Joseph II was traveling through Switzerland, Voltaire, not knowing that Maria Theresa had counseled her son to seek out Haller, and avoid him, was sure that he was to be honored with a royal visit. At Versoix, a guide-post at the angle of the road bore a conspicuous inscription: "Route de Ferney;" and he had the road from Versoix to his chateau cleared from stones. A large party was gathered, to witness the imperial honors which were to be showered on the Philosopher. Voltaire was in full force and spirits. But no Joseph appeared. Time wore on—conversation languished; and at last the news came that Joseph had gone direct to Geneva. Voltaire crept stealthily from the apartment, and in a few minutes came back in night cap and dressing gown, and said in a broken voice: "What are all these troublesome people doing here? Can they not let a poor sick old man, die in peace?" At another time his complacency was disturbed from an entirely unexpected quarter. Claude Gay, a Philadelphia quaker, was passing a few days at Geneva. Voltaire's curiosity was aroused, and he invited him to Ferney. Nettled at the sobriety of his guest, the philosopher began to rally him; but he could not disturb the *sang froid* of the quaker. At last the conversation turned on the early inhabitants of the world, and Voltaire began to ridicule revelation. His unmoved guest argued the matter with such cool deliberation, that Voltaire flew into a violent passion. At this the quaker, calmly rising, said: "Friend Voltaire, perhaps some day thou wilt understand these matters better. Meantime, I leave thee. May God preserve thee, and above all, direct and guide thee." The artist, Huber, was dining that day at Ferney, and made a capital

sketch of the scene, which had a great run, as *Les adieux de Claude Gay.*

One thing there is, that throws a gleam of light over the frivolous baseness of Voltaire's life at Ferney, namely, his generous benevolence. And if we could really hope that it was more than a part of his system of self-glorification, it would be an unspeakable relief. Still, come from what motive it might, it was real. He gave some thousand francs, to release a poor laborer from prison: he saved by a gift of fifteen thousand francs, a worthy family from being victimized by the Jesuits; and for the dowry of a niece of Corneille, he published an edition of the works of her celebrated uncle, and gave her the proceeds, amounting to ninety thousand francs.

But his attacks on religion were gross and incessant. At one time he attired himself to represent Mahomet, and suddenly appeared to a body of poor Swiss laborers, who fled precipitately, supposing,—and they might have made a greater mistake—that they beheld Satan. He became a Caupuchin. He played the hypocrite with the Roman Bishop of Annecy, by making arrangements to receive the Easter Communion at Ferney. Even this he made the occasion of insult; for after he had received the wafer, at the time when the sermon was to be delivered, he stepped before the priest, mounted the pulpit, and preached a sermon on theft. A cow had been stolen from him a few days before.

Acts and occurrences like these, together with his continual assaults upon religion in other lines, necessarily drew attention. The Bishop of Annecy threatened him with excommunication, and did nothing. The most *Christian* King, Louis XV, was scandalized, and did nothing. The Court of Rome was shocked, and did nothing. Ferney was a center of attraction for everything, and everybody. It had more pilgrims than Rome. It was the capital of *esprit.* Within a league's distance, however, of this more than royal court, there were twelve Protestant Pastors, and as many magistrates, who began a twenty years' struggle with this brilliant and irreligious power. All honor to them for their bravery and zeal! With a better standing ground, and stronger weapons, they would have done more. But they did battle bravely, and with great results. To the history of this struggle, our author mainly devotes himself.

As a proper introduction to its varying fortunes, he gives us a sketch of the manners and customs of Geneva at this period, so curious, that we shall collect the most striking features of the picture.

Although by the middle of the eighteenth century the le-

gislation of Calvin had undergone many modifications, still, in many quarters its principal characteristics remained. A stringent system of sumptuary laws and regulations, had imparted to Geneva a Spartan character, which is strikingly paralleled in the old Puritan communities of New England. Of course this parallel is in no way surprising; but it is so complete and minute, that in reading the description of Geneva, one might fancy it a sketch of a New England Colony a hundred and fifty years ago. Every citizen was *forced* to profess himself at least, a Christian citizen. And the moral compulsion of the Gospel, was merged in an outside pressure of sumptuary law, of the most rigid, formal and minute character. The whole process was one of external pressure, instead of internal development, and hence the results attained were not only unreal, but they were liable at any moment to a rebound precisely proportioned to the unnatural compression which had produced them. That rebound we have long ago seen, as it has also time and again been beheld in the history of Puritanism; illustrating, ever, the old homely saying, that when the spout of the tea kettle is stopped up, the lid is sure to be pushed off. Still it must be owned, that this forcing idea was one of the age of Calvin, and that the sumptuary laws of Geneva were made to bear on all alike, with a most entire impartiality.

The day began by law for all, at six in Winter, and four in Summer. Whatever the weather, there was rarely more than one fire in the house, and that in the kitchen. All the furniture was of wood. The law of the Reformation was, that no one should ordinarily have on his table more than two dishes—one of meat, and one of vegetables, without pastry: and our author says that this rule obtains in many families to this day. Masters and servants ate at the same table, and religious subjects, or what were considered such, formed the topics of conversation. All was unnaturally rigid, severe, constrained, and formal. Better, no doubt, it should be so, than to be swamped as we are like to be, in a whirlpool of giddy, dishonest extravagance, and sensual, wicked luxury. But the difficulty is, that such an unnatural simplicity cannot live. It has no root. It is like flower stems thrust into the ground by children, giving good show for a while, and then dying down to make room for noxious weeds. So it turned out in Geneva, and it happened in this wise.

Side by side with this austere simplicity, there was a large literary and intellectual development, in the city of Calvin. And from these two things,—how the parallel holds!—there resulted a spirit of industry and trade. Trade in silks and vel-

vets during the seventeenth century, brought in increasing wealth, though Geneva made noble and almost ruinous sacrifices for the victims of the revocation of the Edict of Nantes. Still, the extended commercial enterprises of the early part of the eighteenth century, more than compensated for all their losses, and the natural results followed. "Good serge and black cloth" gave way to costlier fabrics, and this change was a type of unnumbered others. Thus by the middle of the eighteenth century,—the period now under review,—there were in Geneva two parties, the one adhering to the old severity, the other carried away by the new civilization. Antagonism naturally widened this breach. The one party grew darker and more somber,—the other gayer and more frivolous. Between the two, the true stand-point disappeared; while it was easy to see which was most likely to take with the multitude, and with which Voltaire would range himself. He measured his ground with a careful eye—estimated the forces at work with his usual shrewdness—declared that he would, at all hazards, "corrupt that priggish city;" and so established a theater.

The Drama was not entirely a novelty at Geneva. In 1737, party spirit and political divisions were rife in the republic. There were fearful struggles, and blood was shed. France, Sardinia, and the Swiss Cantons offered their mediation; and the ambassadors, finding a grievous lack of their customary amusements, obtained permission to open a theater for one year. At its close the license was withdrawn, and the theater was shut. But the Genevese, as our author confesses, had an unconquerable *penchant* for dramatic representations; and private theatricals replaced the public exhibitions, and fanned the rising flames. At first Voltaire established his theater just over the French frontier: then he removed it to Chatelaine; and in 1766 obtained a lodgment within the city, through the influence of the French minister. Every inch was contested. The pastors reclaimed against the Drama—the magistrates refused their countenance, and only yielded to a strong pressure—and even Rousseau came forward to oppose it, and declared that the introduction of Comedy was inconsistent with "that personal dignity, and those severe manners," which were the true safeguard of the republic. Voltaire, however, had numerous partisans who applauded the thrusts at the pastors, with which *Tartuffe* abounded, and which they readily applied. But all were not with him. In 1768, his theater was burned, and the general cry was: "Let those who like it, put out the fire." Voltaire was enraged beyond all bounds, and exclaimed: "Ah,

this Geneva! this Geneva! When one thinks he has it, it slips from his fingers!" Still, he persevered, and in 1782 conquered. In that year the theater was permanently established. And at this day, (our author might have added,) it is frequented by the successors of those Pastors, who, a hundred years ago, contended manfully against it: while Theological students are given the *entreè* either *gratis* or at a diminished rate,—we are not quite sure which.

In this way, the struggle with Voltaire began. But having begun, it took various directions—worked out in different lines, and was renewed by the most unimaginable incidents and occasions. The philosopher-poet had taken it into his head to deify Catherine II of Russia, and was deeply scandalized at some demonstrations of joy when news arrived of the defeat of her troops. But something more serious was to come. The Empress sent a M. de Bulow to Geneva, to procure a number of schoolmistresses and domestics for the imperial court. He was recommended to Voltaire, whose vanity delighted in just such a fussy importance as a matter like this gave him. But Berne and Geneva steadily refused to permit the emigration, and the envoy returned empty-handed to his mistress. Loud and long were the denunciations of Voltaire on what he called "the five and twenty wigs of Geneva." Rascals, tyants, and fanatics hardly good enough for flinging into the lake, were the best words he had for them. And thus, through great things and small, the quarrel went on. We have neither time nor space for its details. But three matters deserve attention: the Encyclopedia, Toleration, and Voltaire's Infidel publications.

It was in 1757, that the famous article Geneva appeared in the seventh volume of the Encyclopedia. It was written by D'Alembert, from a memoir which had been placed in his hands, interpreted by the conversation of Voltaire. It gave a favorable view of the morals and manners of the people, and praised, though with a latent vein of satirical misrepresentation, the Clergy. But it contained this memorable passage: "Many ministers do not believe in the divinity of Jesus Christ: they assume that it is never necessary to receive literally, anything in the Holy Scriptures which offends natural humanity and reason: their religion is a complete Socinianism, rejecting all mysteries in revelation. They consider it to be a principle of true religion, that nothing is to be proposed to belief which offends reason." This aroused the strongest indignation. The company of Pastors appointed a commission of eight of their number to answer the assertions of D'Alembert, and set forth

a "declaration of principles." Meantime a furious discussion was in progress. Rousseau took up on the side of the Pastors, and demanded from D'Alembert his authority for his statements. D'Alembert replied that he derived his information from a number of the Pastors themselves. Jacob Vernes called on him for the names. D'Alembert refused to give them, on the ground that the communications were confidential. To this Vernes replied, that only three Pastors, of whom he himself was one, had been in any communication with D'Alembert, and that no foundation whatever for his assertions could be drawn from anything they had said. Finding himself pushed to the wall, D'Alembert finally made the shambling excuse, that he "agreed with Bossuet, in considering any one a Socinian, who did not accept the authority of the Roman Church," and that this was all he meant. He added, that he had left the whole matter in the hands of Voltaire. Voltaire wrote a letter to Vernes, in which he all along slyly assumed that D'Alembert had truth on his side, and that the indignation of the Pastors was mere pretence and sham; and so the discussion ended. At this juncture the declaration of the commission was published, which asserted in strong terms the belief of the Pastors in the inspiration of the Scriptures, and the divinity of the Son of God. This declaration was translated into all the languages of Europe, and the calumny was effectually met.

There is a good deal to be said, in connection with this piece of history. The enquiry naturally arises, was there any show of support for the statements of D'Alembert? Our author admits that there was, and states what it was, in these noteworthy words: "The Genevan Pastors proclaim that their Christian faith is founded solely on the divine authority of the Holy Scriptures, and satisfied with this foundation of their belief, *they express their doctrines in language taken from the Bible alone.*" And again: "The Clergy of Geneva do not give an infallible and divine character to such expressions as the Trinity, original sin, etc., consecrated by the Church, and preserved in the confessions of the Reformation; and this circumstance was seized by the infidel philosopher, as the ground of a charge that they stripped religion of everything supernatural and divine." Of course this was a trick, and a shabby one, and it was easily exposed.

But there is assigned in these admissions an adequate cause for much more than D'Alembert's misrepresentations; and the subject is one which deserves the most thoughtful attention. Not one hundred years had passed away, from the publication of the article in the Encyclopedia, before the

charges in the passage that raised such a tempest, were literally true. Geneva was socinianized. Now, did D'Alembert speak as a prophet? Did he foresee the course of things, and so predict it? Not at all. But yet, one of the chief causes for those coming issues is, beyond all question, to be found in the sentences of M. Gaberel, quoted above. The Faith, indeed, rests ultimately on nothing but the word of God. The terminology of the Catholic Creeds, is not divine and infallible. But be it remembered, when that terminology which the Church of God has devised, to secure the Faith from those heresies which have corrupted the simplicity of the language of the Scriptures —when that terminology is rejected, then, those who reject it, open a wide door for the entrance of the very heresies against which it was promulgated. History testifies to this with an unchanging witness. She records it of Geneva, of Protestant Germany, of English Presbyterianism—and she is recording it most fearfully of our own New England. It sounds well to say, "We will use only the language of God's Word." If there were no men or devils to deal with, it would be all right to say it. But God's Word was committed to God's Church to keep,—not only in its outward letter, but in the Faith which it enshrines, "whole and undefiled." And when heresy has corrupted that Faith, and through it, that Written Word—then if men cast away these venerable guarding terms with which the Church has met the foe, they may flatter themselves that they only avoid the giving an undue honor to the Church; but they are really doing despite to the Written Scriptures, and exposing them and their awful verities, to corruption, questioning, and final rejection. And thus, not D'Alembert's misrepresentation alone, but the melancholy issues of the day when his words came true, are explained. Not that this was the only reason why Geneva could not keep the faith. There are others, which we will not touch on now. But here is one reason —a sufficient one—an unfailing one. Let us, at least, learn from the consideration of it a good lesson for ourselves.

We pass on to our second topic, Religious Toleration in France. In no point of view does Voltaire appear to so much advantage, as here. His efforts were real and effective, and his zeal knew neither diminution nor intermission. There was good reason that some one should take up the subject, for one or two instances of outrageous injustice and persecution are given, which open to us a view of the condition of France in this respect, happily almost beyond our conception, and utterly baffling our comprehension.

At Toulouse, there was a family of the Reformed Commun-

ion, named Calas. The eldest son was a profligate and worthless person, laden with debt, and destitute of credit or principle. A refusal from his father to release him from his difficulties, drove him to desperation and finally to suicide. One of his brothers had become a Papist; and now the story was circulated that he, too, had manifested a strong desire to follow his brother's example, and that to prevent it his father had murdered him with his own hands. The story was absurd in itself, and utterly unsupported by testimony. But it was seized upon by the greedy populace; the flame was fanned by the ecclesiastics; masses were said for the repose of the suicide's soul; pictures were scattered about, in which he was represented holding in one hand the palm of martyrdom, and in the other the pen which was to have signed his imaginary recantation; and the popular fury reached a fearful height. The special charge against Calas grew into a general one against Protestants, that they were in the habit of killing their children, if they showed signs of deserting the reformed religion for Popery. The death of Calas was demanded by the fanatical mob, and the aged and innocent sufferer was broken on the wheel. The accusation even included his widow and daughters, who narrowly escaping with their lives, fled to Geneva. Voltaire warmly interested himself in their misfortunes, and after *four years* of arduous and unremitting exertions, procured a reversal of the decree against Calas, thus rescuing his reputation after his life had been forfeited,—and obtained from the crown a pension for his widow.

Not long after this, a similar case came before him. In a little town of Languedoc, the daughter of one Sirven had been torn from her family under a *lettre de cachet*, and placed in a convent. Here she was subjected to such rigorous treatment that she fled by night, and in her flight fell into a well and was drowned. The unhappy father and mother were charged with her murder. Foreseeing their fate, if they fell into the hands of the ecclesiastics, they fled in the dead of winter. The mother perished among the snows of Jura, but Sirven reached Geneva, and committed his cause to the hands of Voltaire. As soon as this was known at Paris, distinguished advocates offered their services; and after *nine years*, the innocence of Sirven was established.

These instances, and others like these, aroused Voltaire to his labors in behalf of religious freedom. And whatever may have been the motive which animated them, they were thorough and effective. He left no stone unturned. He memorialized, and argued, and satirized. Ministers of state, judges,

courtiers, royalty itself, were approached by him. Even the Holy See was reached; for when some one was visiting him at Ferney and offered to carry any message he wished to send to Clement XIV, Voltaire wrote these words: "His Holiness is entreated to send to the philosopher of Ferney the ears of the grand Inquisitor, in a piece of music." The message was delivered, and Clement smiling and turning the sheet, replied, "His Holiness regrets that he cannot execute your commission, but as things are, the grand Inquisitor has neither eyes nor ears." Clement would of course favor Voltaire's efforts; while as to the story itself, *si non è vero, è ben trovato.*

Our author, however, devotes a curious and interesting chapter, to show that Voltaire's situation and surroundings had much to do with this phase of his character and portion of his life. He proves by selections from a large mass of correspondence, and that not merely made up of published letters, but containing also documents hitherto unpublished, that he by no means labored alone; but found in Geneva able and efficient counselors and co-workers. We cannot attempt to carry our readers through these selections. Let it suffice to state the fact and to add some pertinent reflections of M. Gaberel: "It would be entirely illogical to separate Voltaire's labors in behalf of religious liberty from Geneva. For no man, however great his genius, can isolate himself from the influences of the community in which he lives. Had Voltaire lived in the materialized society of Paris or Berlin, he might doubtless have continued to write his sarcastic pamphlets against the fanaticism of Rome; but would he have united action with words? Would he have undertaken the defense of the Calas, of Sirven and the Protestant galley-slaves? In the midst of the scandalous pleasures of those courts, could he have more than heard of the sufferings of the Reformed of France? Would he have met those refugees, or sons of refugees, who touched the sympathies of his spirit? What could be more natural than that the project of delivering Europe from the scourge of persecution, should be conceived on the threshold of that sanctuary, to which for a hundred years the victims of all persecution had fled?" Let Voltaire and Geneva, then, share deserved and lasting honors for the good work.

We have left ourselves scant space, to speak of Voltaire's infidel publications, and the energetic way in which their baleful influence was resisted. His course, here, is marked with artifice and deceit. In 1755, Jacob Vernes had written to him to say, that the only drawback to the general satisfaction which his arrival had awakened, was the fear that his views of religion

were unsound. On this point he urged him to be explicit; expressing the hope, that his answer would show, that all the fears entertained were groundless, and that their pleasure in his sojourn with them, might be unalloyed. Voltaire replied, "Your request is only reasonable. I detest intolerance and fanaticism; I respect your religious laws; I love and honor your republic; I am old, ill, and severe as to young people." These words removed the solicitude of the Pastors and others, but they were a mere blind, and designed to be so; and their worthlessness and contemptible cunning were soon made evident. Hardly was Voltaire established in his new home, when he began his plan of invading the "peevish city," with his infidel *brochures.* The campaign opened with *Joan of Arc*, manuscript copies of which were in 1756 burned by the hand of the executioner. From this time the war went vigorously on. One after another, magistrates, Pastors, savans, even Rousseau himself, whose *Emile* shared the fate of *Joan of Arc*, were drawn into it. Voltaire was as active as his enemies. He smuggled infidel publications into the city in his carriage, caused some of his worst pamphlets to be printed under religious titles, organized a regular system of propagandism, and deluged Geneva with the productions of his perverted genius. The battle was well fought. But the mischief was, notwithstanding, to a considerable extent, accomplished. As the dwelling among men of the holy, brings lasting blessings, so that of the evil, insures an abiding curse. The curse of Voltaire's sojourn in Geneva, did not end when in 1778 he went to Paris never to return. It works still, and will work to the end.

It is a curious and interesting historical episode to which we have been introduced. Twenty-three strange years are comprised in it. But it ended at last, and the vain and presumptuous man who formed its central character, found at last one foe whom he could not flout, and passed beyond the regions of mockery and illusion into the awful realms of the real and the unchanging.

His friends felt uncertain as death came on. D'Alembert, wrote to Tronchin his physician, who had apprised Voltaire of his danger: "You have done what prudence and humanity require; tranquilize him now if you can; I passed some time with him yesterday, and he seemed much alarmed, not only on account of his condition, but *because of the disagreeable consequences which it may involve.*" The man was quailing at last, but the coward tried to conceal it. There is no longer any question as to the character of Voltaire's death bed. But we

shall add in confirmation of all the abundant proof extant, a passage from a letter of his physician, first published, we believe, by M. Gaberel. "Had my principles," he says, "needed tying together more firmly, the man whose despair, agony and death I have witnessed, would have bound them in a gordian knot. During his last days, maddened by literary contradictions, he took so many drugs, and committed so many follies, that he fell into a most fearful condition of despair and madness. I cannot recall the scene without horror. Everything which he took in the hope of rallying his strength produced a contrary effect; death was ever before his eyes; and rage took possession of his soul. Recall the furies of Orestes. Such was the death of Voltaire. *Furiis agitatus obiit.*"

This needs no comment; and it is enough to know these facts, without seeking to fathom the thoughts and convictions of an hour like that. It presents the issues of that highest, most satanic, least likely to be forgiven, of all forms of sin,—sin of the intellect. Would to God, an age which more abounds in it than any age, since that earliest on which the Deluge came in judgment, would lay the awful lesson to its heart.

Art. II.—DOES THE BIBLE NEED RETRANSLATING?

1. *Notes on the Revision of the Authorized Version of the Holy Scriptures.* By William Selwyn, Canon of Ely. Cambridge: Deighton, Bill & Co.
2. *A Vindication of the Authorized Version of the English Bible.* By the Rev. S. C. Malan.
3. *The American Bible Union's Improved Version.*

Is it expedient that the Bible should be re-translated? Is our present Version so faulty, or at least so susceptible of emendation from an enlightened criticism, that the Herculean task of interpreting anew the Hebrew and Greek Scriptures into the Vulgar Anglo-Saxon tongue ought to be immediately undertaken? And will Christian Unity be promoted, or the Way of Salvation be elucidated by the process? These are questions which at the present moment are violently agitating the religious public, which, as usual, is divided on the point. Of course, says the tyro in sacred literature, "let there be a new translation more in accordance with modern enlightenment. The Westminster Review is right, let the Bible be critically sifted, and if it can bear the test, well; but if not, let it lose its prestige." The deeply read linguist of orthodox views says, "I have no objection to the publication of an edition of the Bible, revised and corrected; I am not afraid to apply the touchstone of modern erudition to the sacred text; I should be sorry to allow the sceptic such a triumph, as to admit the possibility of danger to Christianity from a re-translation of the Scriptures, and though it would please me better to let King James' Version alone, yet I am too jealous for the reputation of God's word to allow myself to shrink from meeting the Infidel in the fair field of criticism."

It is urged, on the other hand, by men of various religious sentiments, "No possible good can result from a new translation; Deists and scoffers want to undermine the bulwarks of our Creed, and think they can succeed best by throwing discredit on a Book which has been prized as almost perfect in its accuracy in expressing the Will of God. The men who are most prominent in this agitation are not believers in the inspiration of the Volume they wish to criticize so minutely; and this makes us suspicious of their object. We are afraid that

their aim is to bring the text into seeming harmony with their own views, and not to present us with more accurate readings of the original manuscripts, or more faithful rendering of the meaning of Scripture. No advocate for this re-translation presumes to say that man's salvation depends on an improvement in our present Version. The utmost that is urged, is the necessity of removing obsolete expressions, and some stumbling blocks which the antiquated style of the authorized Version throws in the way of the ordinary reader. Now, any benefit derivable from such corrections will be more than counterbalanced by the vantage ground ceded to the unbeliever, who will be ready to say, "The authorized Version held its sway for two hundred and forty-five years; how long will the new one predominate? It is not to be expected that old superstitions should at once give way to true criticism, but now that the axe is laid to the root, the tree must eventually fall. The all but sacred associations which guarded the old Version will be wanting in the new. We shall not have the same prejudices to encounter when we attempt to depreciate the new edition. We can bid the world prepare for another still newer, more enlightened, less inspired. And it will be strange indeed if the ordinary capacities, for whose special benefit the new Version is prepared, be not greatly bewildered when the claims of rival editions are urged as a plea for disbelieving them all." In order, therefore, to withhold from the unbeliever such aid as the publication of a new Version must afford, we think it better to let well alone. We agree also with Lord Shaftesbury, "in deprecating such a result as must ensue from a depreciation of the vast stock of Bibles in existence. Notwithstanding the immense exertions that have been made to print and circulate the Bible, it is computed that there are still seven hundred millions of human beings without a Bible. When the number of copies of the Scriptures (in all languages) is so disproportioned to the world's population, can we afford to render all the Bibles in existence worthless? It would take a century at least to supply the world with a sufficient number of copies of the new Version, to make good the loss of those now in circulation."

The advocates and opponents of a new translation have much to plead in favor of their respective views, but we feel that the weight of argument rests with the opponents. We shall endeavor, therefore, to justify this conclusion, by showing that the advocates of the movement, supposing them to be sincere believers in Revelation, greatly overestimate the advantages derivable from a new translation. And, on the

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supposition that the advocates of a new Version are sceptics, we infer that no translation will satisfy them except one which will confirm their scepticism; while *certain* ill results must be borne in order to obtain a very *uncertain* benefit for the Christian world, whether the promoters of the agitation be believers or infidels.

Now, in order to show that the advantages attendant on a new translation are greatly overrated, we would observe, that the greatest of them would be the rendering the meaning of the text more clear, by the substitution of modern phraseology for obsolete modes of expression. This, we contend, is the most important result that we can anticipate. The labors of new translators must be confined to examination of the structure of Scriptural phrases, and to the expression of the meaning of the sacred writers in language more intelligible to the modern ear, than that of King James' Version. We repeat, that all we can expect is such a revision as will make the true sense of each passage more clear to the men of this age, by the use of modern diction. But far more than this is expected by many. It is conjectured or assumed that the two centuries and a half which have elapsed since our present Version was completed, have brought to light much valuable information regarding the *various readings* of the text of Scripture; much knowledge concerning the authenticity of this or that passage. No doubt such is the case, but still this fund of information will redound but little to the improvement of a new Version. The "*variae lectiones*" of Mill, amounting to thirty thousand in the New Testament alone; the famous collation of five hundred and eighty MSS., by Dr. Kennicott; and the four quarto volumes of various readings published by DeRossi, A. D. 1786, contain an immense amount of philological research, of great use indeed to the scholar, but we suspect of little use to any body of translators. For we have no doubt that the authorized Version would be assumed as the basis of any prospective Version, in the same way as "the Bishops' Bible" was taken as the ground-work of our present Version by the forty-seven translators commissioned by King James. We cannot believe that any body of men, authorized to revise our present Version, would assume the responsibility of substituting for the reading adopted by the translators of 1607, any various reading recommended by a subsequent collation of manuscripts. They could not venture to do so without assigning their reasons and thus swelling the new translation into a size utterly useless to the generality of readers, by reason of the folios that must be written in the shape of notes.

Let us suppose for a moment that our newly commissioned translators should differ from their predecessors, and prefer to follow the Vulgate, the Latin Fathers, and the Alexandrine MSS., changing our present reading of St. Luke so as to read thus, "Δοξα εν υψιστοις Θεω, και επι γης ειρηνη ανθρωποις ευδοκιας," would this alteration be received with quiet acquiescence by the Christian public? Would there not be a demand for the reason of the change? One or the other of these alternatives would take place; either the translators would be obliged to enter into a learned and laborious disquisition in a note to the passage, which would perhaps be unintelligible to the majority; or they would not assign their reasons for changing the text, and consequently the proposed emendation would be suspected and disregarded. We say, then, that all those persons who are warmly advocating a re-translation with the idea that the "*textus receptus*" would be altered to suit their Socinianism, their Rationalism, or their widely differing theories of doctrine or discipline, would be sadly disappointed. The transfer of a various reading from the margin of our Bibles into the text may seem an easy one, but it becomes a Herculean task when the question is put, Why is the change made, or what new light has been reflected on us, which was denied to our Fathers? The authority of any new board of translators must be incredibly great, if a change in the original text be made and received without good reasons being assigned. And the impossibility of assigning those reasons, so as to satisfy the mass of Christians, arising from the technical and abstruse nature of the enquiry, must deter from any such alteration. The work will be one, therefore, of improved translation merely; and that in some passages mis-translations are to be found, is undeniable, but the main business will be to make the sense of the sacred volume more intelligible by expressing it in more familiar English, and by the employment of paraphrase, or the substitution of some modern equivalent, get rid of obsolete idioms.

We said that there exist some mis-translations; but they are few, and well known. It is scarcely necessary to sap the very foundations of the Faith, by shaking confidence in the authorized Version, in order to obviate the slight evil of a few trifling inaccuracies. We believe that the second verse of the first chapter of Genesis is mis-translated, and that the Israelites were not directed by Jehovah to *borrow*, but to *demand* from the Egyptians jewels of silver and gold. But in order to correct a few sentences like these, is it expedient to take such a step as will throw discredit on the whole authorized Version? To

what end are we furnished with such multitudes of annotated Bibles, if the Notes do not answer every purpose that a re-translation is expected to subserve? Had the readers of Scripture adhered to the old Protestant watchword, "The Bible without note or comment," then we might understand this outcry for as literal a translation as the wit of man can devise. But when Bibles with Notes and Paraphrases and References, are multiplied without number, and every difficulty in the text is said to be lucidly smoothed down in the margin or Notes, we confess that a change in the text itself seems quite unnecessary to edification or information.

But, how stands the case with those passages in which the sense has not been perverted but obscured, owing to quaint or obsolete diction? Is it not advisable that such texts as this, "The Lord commended the unjust steward," should be rendered, "His Master commended," in order to avoid the semblance of encouragement to dishonesty? Or, should we not read, "Make to yourselves friends, *by means of* the mammon of unrighteousness?" There can be no question that sentences such as these are susceptible of improvement in translation; but we ask again, cannot the obscurity of the text be remedied by the teaching of Sermons, Commentaries and Notes? Is the danger incurred by the publication of a *new* Bible, at all proportioned to the good likely to accrue from increased clearness of meaning, in a few passages? We are aware that one of the benefits expected from a re-translation is the getting rid of many Notes which (it is said) are now rendered necessary by the looseness of the authorized Version. Now it is true that Notes which are explanatory of passages, whose obscurity is owing to imperfect translation, would be unnecessary when the translation is perfected; but it is forgotten that forthwith a new class of Notes becomes indispensable, as the authorities on which every change in the translation is made, must be given in order to satisfy the reader. Thus it is probable (should a revision take place) that "παιδαγωγος"* and "ανθυπατος"† would be translated more correctly "Guardian slave" and "Proconsul," instead of the present rendering, "Schoolmaster" and "Deputy." Notes, however, explaining the change in translation, as well as the terms themselves, must remain to perplex the unlearned many, for whose benefit, it is said, the re-translation is to be made. For these reasons we apprehend that no translation of the Holy Scriptures (except a copious paraphrase) can be achieved of such a character as

* Gal. iii, 24. † Acts xiii, 7.

to permit us to dispense with Notes, and we therefore repeat the question, why not leave the task of explaining the more difficult and imperfectly translated passages of Scripture to an educated Clergy, and an authorized edition of Notes—authorized, we mean, by that same body, whoever they may be, to whom we look for a new translation? It seems to be assumed by the promoters of a re-translation, that the new Version will be generally received by the Christian public with tacit acquiescence, and deferential respect; why should not a volume of emendations and corrections of the authorized Version, emanating from the same source from which a new translation is expected, be received with similar reverence and veneration?

It will, however, be replied, granting that Notes will still be necessary, yet the great advantage that the revisionists expect is such a transformation of the phraseology generally, as will make the Word of God more clearly "understanded of the people." Against any such change in the language of Scripture we would enter a solemn protest; warned as we are by example, the admonition of the great and learned, and the tendency of familiarity towards contempt. There have been many attempts to improve on our present translation, all of which have but served to enhance our estimation of it. In every instance dignity has been sacrificed to a vapid familiarity, and the personal dogmas of the translators offensively paraded. In Dr. Gedde's translation of the Pentateuch, we are quite at a loss to discover anything but a pert attempt at exactness, in his substitution of the word Skip-offering for Passover. Indeed it is observable that in almost every attempt at individual translation, the grandeur and lofty tone of Scripture as now received, have been made to give way to modernized diction, however common-place, provided it will be expressive. Bishop Stock's rendering of Isaiah xxxii, 5, is an illustration of this propensity. He changes our authorized reading, "The vile person shall no more be called liberal," into "No more *shall* the *sneaking* man be called generous." Now the term "sneaking" may be more intelligible to ordinary readers than the term vile, but what scholar of taste or elegance would wish for many such substitutions in the Word of God?

The puerilities of the translation, published by the American Bible Union, are such as to warn us from attempting to degrade the style of the Bible to a level with the language of society. "Be on hand conveniently and inconveniently," 2 Tim. iv, 2, and "Now, Master, thou lettest thy servant depart in peace," are given to us by a grave and learned body as improvements in our present Version! but it would be hard to

say in what the improvement consisted, unless it be in the employment of a flippant method of expression approaching to slang.* Even when this degradation of style is avoided, there is often to be apprehended, and in some instances to be found, a studied effort to make the text speak the language of this or that heresy, be it Anabaptism, Deism, or Popery. Who can read Wakefield's translation of the New Testament, without seeing that he was a Socinian, and wished the Bible to be Socinian too? The Douay Bible, again, bears on its face the impress of Roman Catholic translators; while the Baptist Version is to make the Bible preach immersion in plain terms. But it is said, may not a translation be produced which will be free from the imputation of doctrinal partiality? We fear not; it is almost hopeless to expect any Board of Translators to enter upon the task under such favorable circumstances, as King James' Commissioners. They labored at their great undertaking with a strong antipathy, it is true, to Romanism, but with no intention of taking advantage of their position to attack Congregationalism, Presbyterianism, Unitarianism, &c., to say nothing of the sects which have arisen since their day. These sectaries had not as yet assumed sufficient importance to make the translators pursue their task with an eye to their heresies. There was then no inducement (had they been base enough to yield to it) to act like the Independents when in power, who did not scruple to insert in Acts vi, 3, the word "*Ye*," in place of the true reading "*We*," in order to give countenance to their peculiar notions of Church Government and the Christian Ministry. The consequence has been that we now possess a translation singularly free from the least bias or partiality; one from which every denomination proves its own dogmas, and with which, in spite of all that has been written, we believe all but a few uneasy sectarists, restless sceptics, or ambitious Philologists, are perfectly satisfied.

But, if we refuse to be taught by the unsuccessful issues of

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* It may not be known that this new Version is designed not for Baptists alone. There is on the last page of the cover of "The Bible Union Reporter," the following notice:

"The American Bible Union.—This institution was organized June 10, 1850. Its object is to procure and circulate the most faithful versions of the Sacred Scriptures, *in all languages*, throughout the world. The scholars in its employ, engaged in the revision of the English Scriptures, are ecclesiastically connected with the following denominations: Church of England, Old School Presbyterians, Disciples, or Reformers, Methodist Episcopal Church, Associate Reformed Presbyterians, Seventh Day Baptists, *American Protestant Episcopalians*, Baptists, German Reformed Church."

Who are these "Scholars of the American Protestant Episcopalians?"

attempted modern translations, let us defer in some measure to the authority of those great luminaries who have lived since the year 1611, and who, though possessing additional information, and the aid of newly found Manuscripts, yet one and all bear willing testimony to the substantial accuracy, the majestic gravity, and musical rythm of our present Version. Swift, a master and judge of terse, vigorous style, declared that "he thought the alterations introduced into the English language, since the completion of King James' Version, had added little to the beauty or strength of our mother tongue, and that our translators were masters of an English style much fitter for that work than any since their day, owing to the simplicity that runs through the whole." It would be a tedious operation to enumerate all the testimonies of such men as Monboddo, Selden, South, Adam Clarke, Horsley, the last of whom though himself a translator of Hosea, yet expressly stated that he had not the least wish that his version should supersede the authorized one in the Public Service of the Church. It requires, indeed, considerable presumption to disparage a work whose fidelity and beauty are eulogized by such a host of Princes in Oriental learning, as Pocock and South; but the present age is not one likely to defer to authority.

The enlightenment of the times, is the idea that pervades almost all who come to the consideration of this question. It is said, the Translation of 1611, was indeed a wonderful work for the day in which it was accomplished, but it is out of date; accurate scholarship is the characteristic of modern Biblical critics, and it is absurd to suppose that there do not exist in the present day, more excellent materials for the translation and revision of the text, than were to be found in the year 1611; numerous MSS. have been found; the Alexandrine, presented by Cyril to Charles the First, is in itself an inestimable treasure; these, and such like considerations, might be indefinitely extended, but the question recurs, has the collation of MSS., or modern acuteness in criticism and philology, proved the text used by our translators, (as the basis of their great work,) to be spurious or defective to such an extent, as to affect materially any article of belief necessary to salvation?

This, after all, is the grand question for practical men, and we think the answer must be in the negative. What new light has been thrown on the genuineness of the celebrated verse in St. John's First Epistle? Has any evidence of importance been elicited by modern research?

We return, then, to the point whence we started, in affirming that *translation* alone will be the business of any set of men who are commissioned to revise the Scriptures, and, in a few places, we have no hesitation in saying, that great improvement might be made, but that no benefit would accrue equivalent to the loss which would be sustained by the severance of those sacred ties with which our present Version is bound up in our affections, and by the misgivings that would be aroused in the minds of multitudes who idolize the volume as their best friend. If, indeed, we were sure that *mis*-translations alone would be corrected, and that ten thousand (what may be termed) minor faults would not be meddled with, we would have less cause of apprehending evil consequences, from a new Bible, though, even with this proviso, we can see no manner of necessity to take so weighty a step to counteract the supposed ill-effects of a few mis-translations.

The rendering of the word κριμα in St. Paul's account of the Holy Communion, is often urged as an instance of the mischief perpetrated by one wrong translation, and doubtless the passage would not have deterred so many from becoming communicants had it been thus: "He that eateth and drinketh unworthily, eateth and drinketh a judgment to himself;" but we are of opinion, that the abstaining of such numbers of professing Christians from the Communion, is much rather to be attributed to the neglect of the Clergy in not explaining the true meaning of the text, and to the studious efforts of so many to represent the Sacraments as privileges to be enjoyed only by persons of high attainments in piety, and not as means of grace to be thankfully received by the Christian who is struggling to do his duty. We are not now defending the translation "damnation," but even if it had been translated "judgment" or "condemnation," there would still have remained quite enough of alarming denunciation in the language to have affrighted multitudes, particularly as "judgment" would have been taken in connection with St. Paul's allusion to bodily afflictions, and thus deterred many from the Communion by the threat of disease or death.

Let us now briefly glance at the ill-results that may be apprehended from lowering the lofty style of the Scriptures to the familiar phraseology of modern times; this is one of the most dangerous consequences that we foresee as likely to issue from a new translation. In proportion as the dialogue or didactic and historic portions of holy writ are modernized in their tone, so may we dread the prevalence of contemptuous disregard for their teaching. We need not be told how inju-

riously falls on the ear of any congregation, the sermon which would, in the language of every day life, paraphrase some solemn text of Scripture. Why not fear the same result from the familiarizing of Scriptural language which would inevitably arise from the substitution of modern, homely phrases, for the grave diction of Milton or Shakespeare? In an age of sneering ribaldry, can we afford to lose any of those artificial helps to solemnity, which sometimes, in the absence of holier motives, operate advantageously? Is the anxious enquirer, or the fastidious sceptic, likely to be attracted by the language of the Bible, because it is common-place or vulgar, instead of sublime and peculiar? We think not; the language in which the awful truths of Christianity are expressed, cannot be too dignified, or too emphatic, and we cannot help imagining that any attempt to interpret the mysterious revelations of the Bible in the language of the day must be positively injurious.

We hasten now to consider some replies to the arguments on which we base our opposition to a new translation. One very plausible excuse is contained in the following considerations: "The changes made in a new Version cannot be supposed likely to bewilder or undermine the faith of the people half as much as constantly hearing from the Pulpit multitudes of tyros in sacred literature, taking upon them to correct our present Version for the information of congregations who have neither inclination nor opportunity of testing the proposed amendments." To this apology we reply, that we can never hope for any Version so perfectly satisfactory and so universally received as perfect, as will prevent Preachers from seeing imperfections, and from proposing improvements in its structure. Besides which, the foregoing argument rests chiefly on the assumption, that mis-translations are numerous, (a position which we refuse to take for granted till proved,) and that the Clergy are in the habit of speaking in their discourses as if the present rendering of many texts was absolutely false. This we cannot believe; it is very natural indeed for a Preacher who wishes to impress deeply some tenet on the minds of his hearers, to show how such and such a text *might have been more forcibly or emphatically rendered;* he may show how, by exact attention to the Greek article, according to Bishop Middleton's rules, the sense of a passage may be more accurately brought out, even to proving more satisfactorily the Divinity of the Saviour; but this we hold to be a very different procedure from affirming to a congregation that such a paragraph or line is *falsely* rendered, an assertion to which we should hope but few teachers often commit themselves. The

effect, moreover, on an audience, of *contradicting* a reading, would differ from that produced by proposing an emendation, as much as the mental uneasiness caused by the discovery of a flaw in a title deed would differ from the feelings aroused on ascertaining a mistake in its grammar, or punctuation. Let us not then have any tampering with translation, founded on the doubts and perplexities raised by pulpit corrections of the text; these latter are improvements of a trivial nature, consisting generally of striking substitutions of expression, and not of total changes in the meaning, and the shock given to the public mind by such elucidations of the Clergy, bears no comparison to that which would be inflicted, were a new edition of the Bible, "revised and re-translated," to be published for the express purpose of superseding a Version received for two hundred and forty-five years, as "containing all things necessary to salvation."

We are aware that it is said in reply, "we have not to consider results, but our duty to perfect the translation as far as possible; the Christian religion will survive any such shock; and let it be remembered that when the authorized Version was published, there were three editions of the Bible in existence besides Wickliffe's, yet they gradually fell into disuse, until our present Bible obtained undisputed authority." But the two periods in Church history are so widely dissimilar that we cannot conceive any argument based on an analogy between them. When the authorized Version was made, the number of copies of the Geneva, Episcopal, or Tyndal edition in existence must have been very small, while the proportion of persons able to read them was very inconsiderable also. Very many copies of the Bible had been destroyed by the Papal party, so that any Version, provided it were in the vulgar tongue, would be gladly welcomed. Add to which, that the people had (with few exceptions) entire confidence in the translators, the Romish controversy being the great point then in agitation, and that the Commissioners would faithfully perform their task with a view to it, the nation had but little doubt. Bearing these considerations in mind, it does seem unreasonable to argue from the quiet supremacy obtained by the authorized over preceding Versions, to the certainty of a re-translation with equal ease, acquiring supremacy in its turn over the hearts and consciences of the present generation. An age which was only too thankful to be furnished with *any* Version of the Scriptures, affords us no precedent for estimating the probable reception that a new translation would meet with in the present day, when men are so fastidious as to

demand the *best* that can be had. Widely-spread schisms have originated in far less provocation than a re-translation would furnish, and we fear that ere long we should find the list of sects augmented by the addition of "the new and old Versionists."

Everything seemed to have combined to render the time in which our authorized Version was made, the most suitable that we can imagine. Everything seems to mark the present day as the most unsuitable for making the attempt of revision. The period in which our present Version was published was the turning point in our Church History, when that greatest of all reforms, the translation of Holy Scripture in the vulgar tongue, was *the* desideratum. It was the Augustan age of English literature. Providence seems to have raised up at that time a band of classical and Oriental scholars, such as would do no discredit to the present day, notwithstanding the loud assumptions of superior progress in sacred literature. Classical learning, such as would be requisite for a re-translation, is certainly more diffused now-a-days, and perhaps the smattering of such learning that multitudes possess, is the cause of our so constantly hearing of a boasted superiority over the knowledge of King James' translation. It is the number of scholars in the present day, of which we may be proud; but this should not cause us to forget that quality, not quantity, must be sought for in translators, and that though the number of qualified men were comparatively few at the date of our authorized Version, yet that they were truly giants in the knowledge of language.* No parallel, then, can be drawn

* It was well said lately, by a fine scholar, in behalf of our present Version: "The full effect of the revival of the study of the Greek language, was at that very day at its highest point—the very ladies of that day were many of them rare Greek scholars. Lady Jane Grey was absorbed in reading Plato in the original Greek when she was summoned to the tribunal that condemned her to death. Queen Elizabeth was well versed in Greek literature; it was the golden age of classical attainments; they had all the classical authors which we have now, but the study of them had a freshness and interest, enhanced by the scarcity of other works in the vernacular, and the fashion of the times—both which causes of fitness for such a work cannot be said of these times.

"The English tongue in those days was eminently fitted for the purpose. It had emerged from the harshness of the Anglo-Saxon, but still retained in its structure and phrase that robust, honest tongue for its ground work and substructure. The language may not have attained to the redundancy and excess of fertility which, while it may subserve some of the purposes of literature, has actually detracted from its strength and distinctness. It may have now more scientific terms, but this is not wanted, for the Bible is not a book of science; it may have more latinity and more slang, but not the same power of expression. I appeal to Bacon, Shakespeare, Sir Philip Sydney, Ben Johnson, Sir Thomas More, and Sir Matthew Hale, and I may add Milton, against Carlyle and Dickens, and Moore and Macaulay."

between the two epochs which will not, on investigation, tend to show a marked superintending Providence in the time, the men, the manner of our translation, which was made at a *time* when men were not disposed to look for blemishes, but to accept the boon with gratitude; by *men* who seemed specially raised up for the great occasion, and in a *manner* which no eulogy has hitherto been found adequately to express.

If the good results issuing from an attempt to re-translate the Bible will be by no means proportioned to the hazard incurred, we would strongly dissuade from the enterprise, but we feel more confident in deprecating the undertaking when we consider who they are who have forced this question on public attention. Is it not notorious, that the Christian world was (with the exception of a few learned Philologists) contented with our present Version, until the cavils and sneers of the Westminster Review, and the prevailing influence of German criticism have made some persons dissatisfied with the text of Scripture as it stands? Was not the motion for a revision made in the English Parliament, by Mr. Heywood, who spoke of the Sacred Volume as an exploded fable, and of the Pentateuch as not having been written by Moses at all? The adage is a good one, "*Timeo Danaos et dona ferentes;*" and if the great mass of practical Christian people can see any blessing as likely to accrue to them from the intended boon of English sceptics and German rationalists, they must either be simplicity itself, or be possessed of incredible foresight. And not only is pressure from sceptics of the school of Germany to be expected, owing to the adoption of German editions of the Classics in the Universities, but even in the Anglican Church itself are to be found men more or less tinged with Rationalism, such as Jowett, McNaught, Hampden, claimed as allies by the Westminster Review, and dangerous to the faith in proportion to their acknowledged learning and ability. But suppose the revision to be accomplished in a manner satisfactory to the orthodox believer, and by a band of scholars competent for the work, and above suspicion; then our position will be precisely this; the great mass of Christian people who had been troubled with no scruples about the authorized Version, will be just in the position they had been before the revision, while the new edition will be still a mark for the critical sneers of the discontented, who can then make their attacks emboldened by their success in having shaken faith in one version (at least) of the Scriptures.

Until then, stronger reasons than any we have seen assigned, are given, we say NO, to any re-translation of the Scriptures.

We will suggest a substitute for revision; one which we think possesses all the advantages of a re-translation of ancient idioms into modern dialect, while also it will supply what a new Version never of itself can, a means whereby the *sense* of the Sacred Penman's language may be presented to the mind. We would then, in all humility, suggest to those accurate Scholiasts whose critical taste is offended by any the least barbarism in translation, and to all those talented enquirers into the blemishes of the authorized Version, that they would devote the talent that God has given them, to the very necessary task of calling public attention to the prejudiced manner in which the Bible is read by almost all Christians, and of exposing to men's view the artificial, unsuspected hindrances which stand in the way of a clear interpretation of God's WORD. That is our substitute for re-translation. For it seems to us incredible that any revision of Scripture, no matter how perfect, can bring men into a unity of spirit regarding the meaning of God's revelation, so long as there exist such prejudices and hindrances as do avowedly warp our views and distort the meaning of Scripture. Indeed, it must occur to the mind of any one versed in literary criticism, that a wide difference exists between the method adopted by commentators on Scripture, and that pursued by editors of uninspired writings. To arrive at the meaning in the author's mind at the time he wrote, is the aim of every expositor of the classics. To discover from the words of an inspired writer a plausible pretext for some theory of their own, seems the object in view when the Bible is examined by critics, or read by the Christian public. In the one case, the words are examined and compared in order to ascertain the sense; in the other, the sense is, for the most part, presumed, and then adapted to the words. The causes of such a contrast are numerous. The Bible is much more interwoven with the wordly interests of its votaries than the works of Horace or Homer ever can be. While the verses of Virgil are criticized only by a few, the Bible is discussed by thousands, and in proportion to the number of persons familiar with Scripture, is the anxiety not to appear singular, by gaining some acquaintance with a book which is in the hands of every one. Next follows the desire to maintain by argument the views which such slight acquaintance has imparted, since pride and the wish to retain the character of consistency often concur in strengthening the determination to hold to tenets men have once avowed. Biblical interpretation is, besides, often hereditary; oftener the result of education, but most frequently has no stronger foundation than

hearsay. It is not surprising that a pious son should look for his father's opinions on religious matters in the Bible, and his filial affection will quickly find a warrant for some doctrine which (though he knew it not) he was *resolved* to prove from Scripture. The student of some cherished and revered Alma Mater, will exercise his ingenuity in adapting the Bible to the tenets with which his youth was indoctrinated by men who appeared to him giants in erudition. The persevering attendant on the ministrations of a popular Preacher, will mould the Scriptures into perfect harmony with the expositions which so often delighted him. That such a practice exists, of accommodating Biblical texts to suit preconceived views, no thoughtful religionist will deny. Nor is it less self-evident that men who would scorn to be thought partial, dwell especially on those texts which seem to establish their opinions to the exclusion of passages which throw a different light on those views, and greatly modify them. The Bible, in short, is studied now-a-days rather to corroborate than to correct religious prejudices. Practically, at least, such is the result, for omitting the case of multitudes whose interest and opinions go together, or whose pride leads them to act as champions of paradoxes, there are vast numbers of well intentioned, religious men, who are quite unaware of the many temptations and artificial stumbling blocks with which they are impeded in their search after truth. The power of these obstacles to hide or distort the meaning of Scripture, depends, in great part, on the fact that they are unsuspected. They require only to be known and their influence ceases, but so long as they continue unobserved, there is great danger that men will be "ever learning and never coming to the knowledge of the truth."

The danger we are speaking of, lies not so much in the number or strength of the preconceptions with which men strive to make Scripture square, but in the existence of any preconception at all; because, if we admit that Christianity is a *system* of religion, nothing is more certain than that a false view of one part of the plan affects the whole. The effect of the architecture is lost when the parts are viewed in a false light, or through differing mediums. The Biblical reader who begins his labor with a preconception of any doctrine, will resemble one who, in traveling, has diverged from the right road; all his future energy is expended in vain, and his very efforts to advance will lead him farther and farther from his destination. It is not, therefore, the number of false impressions with which we approach the study of Scripture that requires to be guarded against, because the existence of *one* is

fatal; if one false step be taken, one groundless notion be entertained, a single untenable theory be adopted, all future efforts are frustrated by the first erroneous idea, and the little leaven of bigotry, prejudice, or mistake, will leaven the whole scheme of divine revelation. What may be termed the natural causes of the failure which so many are doomed to meet with in the investigation of Scriptural truth, are, strange to say, more readily seen and more easily overcome, than those artificial ones to which allusion has been made, and for this reason, that the latter are supposed to be helps to the attainment of the meaning, and we seldom suspect impediments from the means devised to assist our progress.

Thus it is much more easy to convince a student of the Bible, that his education, or the undue influence of authority, may have insensibly modified his researches, than to make him believe that the division of the Scriptures into chapters and verses may have served as an obstacle to the right understanding of them. And yet the latter is no less the fact. For, not to mention the interruption in the narrative caused by the division into chapters, often leading to a sacrifice of the sense for the sake of convenient points for commencing and ending our reading, the system of chapter and verse has, in many other ways, proved a real stumbling stone to the generality of readers. It may not be generally known, that the division into chapters was borrowed by the Jews from the Christians, and the subdivision of chapters into verses by the Christians from the Jews. Cardinal Hugo is said to have been the first publisher of the whole Scriptures in chapters; and Robert Stephanus was the arbitrary inventor of our present verses, A. D. 1550. This arbitrary distribution of the sacred language was adopted for the purpose of facilitating reference from Concordances, which both Hugo and Stephanus were then busily engaged in perfecting; but without the smallest intention of assisting the reader to understand the sense of Scripture. This is not generally reflected on, to the great detriment of the Biblical student. The generality of readers naturally conjecture that such care and trouble would not have been undergone unless for the express purpose of penciling out the text in such a way as to make it appear as intelligible as possible. This idea, however, never entered the minds of the inventors. Indeed the numbers of the verses were at first placed in the margin, so as to interfere but little with the flow of the narrative, but by degrees they were introduced into the body of the text. And it is as absurd to suppose this versification to be an aid to the reader, as it would be to imagine that the division

of a County into Townships and lots, was made for the purpose of facilitating traveling, and not for the convenience of reference and description. The system of verses, thus originally adopted for the facility of reference, has since proved a source of much misapprehension; every verse being regarded as equally important with another, (each being as much the word of God as another,) becomes a maxim or a proverb; and should it contain either a command or admonition, is quoted as positive authority, without reference to its position in the context, or its modification by other verses. That most popular verse, "Search the Scriptures," would be unhesitatingly adduced by nine-tenths of the Christian world as inculcating the duty of reading our Bibles. Now, though this is, to a certain extent, a perversion of the passage, and that, too, to a good and useful purpose, yet nothing is more dangerous than to strain a text of Scripture beyond its legitimate bearing. All the evil consequences which follow from an argument which *proves too much*, are sure to follow; and when the discovery is made that the text does not prove all that the reader so long supposed it did, a reaction sets in, and the text which was once used to prove, and which in reality does prove, a great deal, is thrown aside as proving nothing. The text alluded to above is an instance in point. It is generally quoted in complete forgetfulness of the facts, that the words were addressed to *Jews*, that they might obtain testimony to the Messiahship of Christ, and that "the Scriptures" meant the Old Testament only. Had St. John's Gospel been printed without division into verses, the text would most probably have been applied to its legitimate object; it would have been regarded with a view to the circumstances under which it was uttered, but as it now stands, the Christian world regard it as a pithy, sententious declaration of God's will concerning our obligation to examine the whole Bible.

The imperceptible influence which the verse system exercises on most readers is strengthened by the fact, that rules of universal application, and plain, decisive assertions, *are*, for the most part, given in detached verses. "As ye would that men should do unto you, even so do unto them;" "God is a Spirit, and they that worship him, must worship him in spirit and in truth;" these, and such like texts, are of universal application, independent of the context. The Bible abounds with so many of these passages, which become familiar to the mind, assuming the character of proverbs, that the superficial reader begins to attach to every verse the same oracular and independent import. Verses come to be considered, not as de-

pendent sentences in the history or discourse, but as so many distinct by-laws of the sacred authors. It is also worth considering how far the love of being able to produce a laconic reply in support or refutation of some Scriptural topic, may combine with the distaste felt by so many to follow out a chain of reasoning, and thus tempt men to rest contented with an armory of texts, instead of a treasury of ideas. It is this temptation which prompts some persons to base the claims of the Christian Sabbath on the first clause of the fourth Commandment. The words, "remember the Sabbath day to keep it holy," is such a succinct, definite and authoritative verse, that it is much easier to quote it than to follow the line of argument, by which we may prove from Scripture that the Christian Sabbath has the sanction of Inspiration. And thus the Fourth Commandment will be urged as the law under which we observe Sunday, even by those who admit that we neither keep the same day, nor the same description of Sabbath, that was prescribed to the Jews. Again, from childhood, Christians are instructed by means of verses; nor perhaps can this be avoided; but unfortunately verses learned in childhood by rote, insensibly obtain an oracular power over the mind of the adult. Many of these texts operate beneficially, but others injuriously; chiefly those which relate to matters of doctrine; so that we cannot be too careful in our selection of those verses which we oblige the young to commit to memory.

It would be almost needless to prove how much the meaning of Scripture is affected by punctuation. Now, though the words of the Bible in the original tongue are the offspring of inspiration, the punctuation, which is often the key-stone to the sense, is the work of uninspired men, and of comparatively recent invention. The early MSS. contain no such marks as our commas and colons, which did not come into use until the eighth century. When, then, we consider that the chapters are divided into so many separate verses, without much attention to punctuation, while each verse is made to commence with a capital letter, can we wonder if multitudes of superficial readers either mistake the sense, or regard every verse as an independent law, having no more connection with its neighbor than one of the commandments has with the other nine. We have a remarkable instance of the manner in which the verse system has caused complete misapprehension of the writers' meaning, in Col. ii, 21; the words, "Touch not, taste not, handle not," have been often quoted as forbidding the indulgence of the senses of touch and taste on inspired authority; whereas the words are used by the Apostle to

exemplify those ordinances which the Colossians were *not* to regard. Had those words been included in the foregoing verse, or had a (viz) been inserted, there could have been no difficulty in ascertaining the meaning. Again, in the twelfth verse of the same chapter, the words "Buried with him in baptism" are as closely connected with the preceding verse as can possibly be, but as the verses now stand, many fail to see the analogy drawn by the Apostle between baptism and circumcision, and lose the force of the argument in favor of infant baptism, which may be derived from the fact that St. Paul calls baptism, *Christian circumcision.*

But the number of places in which the context is mystified, or altogether ignored on account of the false impressions excited by the verse system, are so great that it would be a tedious task to enumerate them, though he would render theology a valuable service who should give to the world a complete list of those passages. It was, probably, the convenience of having at hand such short themes for sermons, such as verses supply, that induced the Clergy originally to take single verses for their subject of consideration in their discourses, but unquestionably the habit of founding long addresses on single texts has, besides other evils, propagated the error of attaching undue importance to isolated sentences of the inspired Volume. The mass of Christians having been taught to consider all Scripture as given by inspiration of God, by which they understand every verse, one equally with another, and perceiving that the Clergy almost invariably use but one verse to inculcate or forbid any subject in hand, at last begin to think any one verse, without reference to its connection, as decisive authority. Should a person possessed of this idea, get hold of a verse which seems to him a plain command or admonition, or which, by a little accommodation he can make such, there is at once a foundation laid for undying prejudice, verses which explain or modify the text in question being perhaps unlooked for, or unheeded. Again, the influence exercised by proverbs on the mind of man is great and lasting. Now, if Scripture verses through repetition, or any of those causes alluded to above, become proverbial, how great is the danger, lest those texts be selected for the purpose which derive their meaning from, or are, in a great degree, neutralized by other texts! Unless the signification of the verse is complete, "*in se teres atque rotundus*," it will produce all the bad effects of a false proverb. And when, besides this danger, we reflect on the tendency of human nature to select one-sided assertions, and the great probability that the same texts will

not become favorites with all, or even a majority, in any Christian family or congregation, it seems absolutely necessary to call attention to the influential character of verses, as such; and to warn the reader of the Bible against the mistake of practically interpreting St. Paul's Epistles after the same manner as the Proverbs of Solomon.

We conscientiously believe, that reform, such as we have suggested, in the *printing*, and not in the translation of the Bible, is the one thing needful; and that no perfection in textual revision, or translation, will be satisfactory, so long as the Bible continues to be arbitrarily divided into sentences without regard to the meaning. For these reasons we hail with pleasure the publication of Annotated Paragraph Bibles, such as are now constantly issuing from the English Press; and we feel convinced that they will do much to supply the Christian community with every advantage that its advocates expect to derive from a re-translation.

Art. III.—GENTLENESS A CHIEF ELEMENT IN MINISTERIAL SUCCESS.

In the conduct of the Church Review we have not hesitated to discuss old themes as well as new; for the ever-shifting variety of circumstances makes it necessary, oftentimes, to consider well-established principles in their application to the emergencies of the day.

We have placed no book-title at the head of this Article; and yet our theme is suggested by many a passage scattered here and there in the popular Church books and Newspapers of the present time. In many instances we are happy to observe the courtesy with which error is opposed, the pains taken to conciliate those of the contrary part, and the delicacy exhibited in the choice of words and phrases which may not wound: but *per contra*, in some books and sermons and editorials we wot of, the writers seem to labor hard to make themselves and their principles odious and repulsive. Under the plea of honesty and truth, good men are tempted into wrongheadedness and rudeness: many a minister whose mature experience has taught him the power of persuasion, looks back with half a smile and half a sigh to his youthful efforts to "conquer a peace."

We purpose in this Article to dwell upon the thought, that *a spirit of gentleness and kind consideration for the prejudices and infirmities of men is a chief element in the successful conduct of the ministry;* and to suggest some departments of ministerial labor in which such gentleness deserves specially to be cultivated.

1. *Beginning with that which constitutes the chief Office of the Gospel Ministry, we observe, that gentleness should be used in calling sinners to repentance.*

It is evident that the ambassador of Christ will be successful in proportion as he has caught the spirit and reflects the views of the Holy One by whom he is commissioned. Now in the pages of Revelation, authority is everywhere tempered with kindness, and with consideration for those to whom it is addressed. Its first endeavor is to revive man's confidence in the good will of his Creator. To assure him that miserable and sinful though he be, he is not forgotten nor despised of God. It finds him prone upon the earth and before it utters in his ear the solemn accusation and the dreadful sentence, it

infuses some life into his frame; it sets him at least upon his knees and upon the palms of his hands. It bids him not to despise himself, for he is a most considerable creature, to effect whose safety a mighty scheme has been devised that has run parallel with time and is commensurate with the universe. It assures him the issue of his trial is looked for with intense anxiety by all the host of Heaven, and that his ruin, if he must yet be ruined, will be regarded by them as a most mournful and terrible catastrophe.

When men were weariest and most disheartened, the Captain of our Salvation stepped down into the ranks of humanity, took our burden upon Himself and bare it bravely before us. He marched with us and as one of us, animating us with kindly words and with assurances of present aid and final victory. The good Samaritan not only poured wine and oil into the wounds of the fainting traveler, but he "set him on his own beast;" he gave every advantage to the afflicted one, and selected as his own, the roughest and weariest of the way.

Our Lord had to contend with ignorance and stupidity; His sacred teachings were often interrupted with frivolous objections, with captious and vexatious questions. Yet was He ever gentle. The ignorant He instructed by illustrations level to their capacities. The scorner's pride aroused grief, not anger. "He was grieved because of the hardness of their hearts." With care He removed each reasonable misconstruction; with silence He endured such as were willful and malicious. He came to a world of sinners and at once assured them, "I am not ashamed to call you brethren." Sometimes He did but utter a word and unseen ministers executed His will; but when He found a leper, one more than others diseased and avoided, the mere word would not suffice; He went near and laid His hand upon such an one: He must needs touch him in recognition of a common humanity.

"The meekness and gentleness of Christ." These are the great arguments of the Gospel. If the hammer of the Law do sometimes break the stony heart in pieces, much oftener is it thawed and melted by the thought that Jesus loved His enemies, and wept over those who would not heed His warnings.

With such an example, our duty is plain. Sin-sick men are around us, and the Gospel remedy is in our hands. Yet what will this avail, unless men will be persuaded to accept it and to apply it to themselves? It is no hardship that we are required to be patient with the wayward; to repeat unheeded instructions, within certain limits, to accommodate ourselves to the prejudices of our people.

We do not claim that gentleness alone is a full description of the man of God: for gentleness itself degenerates into cowardice, when we forget to warn and to rebuke with boldness and authority. Yet is the utmost degree of ministerial fidelity consistent with that spirit which seeks for the softer tones of speech: which tells the truth, but not harshly nor without discrimination of characters.

We dare not hope so to warn, as not sometimes to offend. Better that men should say of us, "I hate him for he doth not prophesy good concerning me but evil," than that they should praise us as liberal and unobtrusive men.

But that word *faithfulness* has been greatly abused. We are not faithful, but most unfaithful to our cause, when we invest it with unnecessary offense: when we lay rude hands upon men's holiest hopes and most anxious fears, and without one sign of pity or compunction hurl upon them the anathemas of a violated Law. We may speak the truth with singular distinctness, and with argument irresistible; while by standing aloof, as it were, from our hearers, by a demeanor unsubdued and uncompassionating, we sever all the links of sympathy, and fill the minds of those whom we address with bitterness and desperation.

But when the Preacher feels himself to be in the same condemnation and speaks as a sinner to brother-sinners; when like some shipwrecked mariner just snatched from death, he stands trembling and panting on the shore, and points his comrades, still struggling amid the breakers, to the means of safety; while compassion warms the heart and trembles on the tongue; or when he comes to the sinner offended at his cross, and bowing by his side, tells him it is indeed a burden—speaks to him encouragingly—bids him brush away that tear and then up with it like a man and bear it after Christ: the sinner finds it hard to resist such importunity; his pride is not alarmed at the semblance of dictation, and he respects the counselor, even if he rejects the counsel.

It would not be difficult to present many beautiful illustrations of the principle for which we are contending. The name of the beloved disciple would well begin the list of gentle spirits, and grace it, too. Leighton, and Legh Richmond, and Henry Martyn, were eminent disciples in that school. In the American Church, there never lived a more gentle-hearted man than the late Bishop Moore, of Virginia. We well remember him, standing with trembling form and silvery locks, by the remains of one cut down in the bloom of youth, and calling upon the survivors to attend to wisdom's voice.

"Often," said he, "have I been summoned to the house of mourning, and mother and sisters have paused in their tears to ask, Oh, sir, is my son, is my brother happy and at rest? And all I could tell them, was, 'My dear children, he has gone to a just and merciful God, who will do what is right.'" "And oh," continued he, lifting his tearful eyes to Heaven, "it almost breaks your old Bishop's heart to think that presently some of you may die, and this poor comfort be all that he can give to the weeping ones around your coffin."

It is true that age and office give much effectiveness to such an appeal, but its tenderness is more effective still. Men have an instinct, by which they discern when we really love their persons and care for their souls: and this voice of gentle entreaty, drowned it may be for a season by the turmoil of passion, will yet in after days breathe like the whisper wind into the still chamber of the soul, and steal sweet and mournful harmony from the shattered chords that had long refused to sound.

We do insist, then, that harsh and violent denunciation is not the language wherein we should address the impenitent; that frozen hearts are not to be melted by an elaborate display of the horrors of eternal death. We believe that in many portions of our country the religious sensibility of the people has actually been worn out by the style of preaching fashionable in some denominations. The sinful man knows what he has to expect: his air is defiant, and seems to say, "Convince me, shame me, frighten me, if you can."

But let a congregation be accustomed to a gentle and persuasive address—and it is wonderful how a word or two of rebuke will startle and sting them—and when occasionally the preacher rises with his theme, and, not deliberately and in cold blood, but in the natural following out of his deepest convictions proclaims how fearful a thing it is to fall into the hands of the living God, and depicts the shame, the wretchedness, the speechless sorrow of the sinner at the Judgment—the very contrast will have its power, and men will appreciate the evil of that sin which demands such language from lips consecrated to utter words of peace and love.

2. *Gentleness is needed in administering the discipline of the Church.*

The Minister of the Church stands pledged not only "to minister the doctrine and Sacraments, and the discipline of Christ," but also "to use both public and private monitions and exhortations, as well to the sick as to the whole within his cure, as need shall require and occasion shall be given." It

is thus made a most important part of his duty, to preserve the Church from the opprobrium of evil livers, and to promote the utmost holiness of all its members. Nor are circumstances wanting which demand special fidelity in this part of the Priestly Office. It is vain to conceal the fact, that during those long years when the Church in this country was practically without a Bishop, and so without a Judge to whom offenders were amenable, its discipline was most imperfect; so that the same hand sometimes took without remorse, the cup of the Lord and the cup of devils.

And although the Church has long since put away the reproach of her widowhood; although we fear not as we invite not comparison with any religious society in purity of life and practice; yet who does not perceive that there is a tradition very generally prevalent and very assiduously propagated, that in our view, the holiness required of a Christian is nothing more than a refined morality—a decent conformity to certain outward forms and rules. Nay, even where the Gospel trumpet rings out the clearest tones—where our people are most quiet and diligent and abstemious and charitable, we must still bear with the unjust and oft-repeated insinuation, that ours is all lip service—a religion without crosses or privations. The errors of individuals are viewed without allowance, and considered to be fair illustrations of the Church's system.

Besides, then, the duty we owe to the individual, a just regard to the prosperity of the Church demands, that we be very diligent in guarding our people from all evil and from all appearance of evil. And in order to ensure purity and holiness among them, we are taught to rely upon gentleness rather than severity: upon the influence of a pastor, rather than the authority of a judge.

We know how sensitive men are under anything like dictation, how different is the obedience of love from that of fear; how the pride of office has lead even Christian ministers to acts of oppression, and how the exclusion of a man from the privileges of the Church on earth, and his separation from the society of the faithful, is an act of no small moment, and if rightly done, is ratified in Heaven. In view of all these things, we may discern the wisdom of the Church in making suspension from the Holy Communion, the very last resort; in affixing that penalty to such acts alone as shall clearly demonstrate that the offender is reckless of his sacred vows and sinning willfully against the truth.

But there are offenses whose character is not so apparent, to which we may not be indifferent. Without being guilty of

slander or falsehood, or dishonesty or dissoluteness; without neglecting the Word and Sacraments; a man may evince an indifference to holy things, a looseness of views, a degree of frivolity and worldliness, which make us stand greatly in doubt of him, and which reflect no small injury upon the body of which he is a member. To restore such an one we must use, and we have nothing else to use, but doctrine and exhortation taken out of Holy Scripture, and administered with gentleness and compassion.

Many difficulties meet us here. Reproof is an unpleasant medicine, and the aversion excited by it is very apt to extend to him who administers it. Men are prone to raise all manner of side-issues; to complain that we are over-rigid in our views, partial perhaps, or actuated by some dislike or sinister motive; more zealous over others than we are over ourselves; that we presume upon our Office and desire to abridge their rightful liberties. This truth-telling is an ungrateful office. When we probe men's wounds with steady hand, they often think that our hearts must be hard and pitiless. They little know that to speak offensive truth is the severest trial of Christian affection and of Ministerial fidelity.

But sympathy and Christian gentleness can overcome all these difficulties. Cold homilies delivered from the lofty chair of superior virtue, do anger men, and alienate them from us and make them hate the truth. But when we come to them with the holy arts of conciliation, and evince a readiness to make all reasonable allowance, when in our speech we show plainness without pride, and affection without affectation, the words come from the heart to the heart; and our brother, although mortified, wounded and deeply hurt, our brother is gained.

Pointed rebukes in sermons are exceedingly offensive; for there is the shame of a public exposure. Written words are cold and liable to be misunderstood. But when we seek out an erring member of the flock alone, and look him in the face, these evils are avoided; the tone of the voice and the expression of the eye do more avail to assure him that we come in a spirit of kindness, than many professions of esteem and affection.

It is well for the Clergyman to remember that he cannot always appreciate the trials of other people. He whose study lies in holy things can hardly allow for the temptations of a man whose thoughts are necessarily engrossed with worldly cares and business; still less can educated men, whose reputation is dear to them, allow for those whose pleasures are all

sensual, and who have not been taught to set so great value upon character.

A certain Minister, whose modesty would be shocked were he particularly designated, has labored many years among an illiterate population, and built up a large congregation. On one occasion, a brother Clergyman called him somewhat humorously to account for the severity of his discipline; no man's report to the Convention exhibited so many suspensions from the Communion and restorations to it; "your people," said his interrogator, "seem to be always getting out of the fold and getting back again."

The man of discipline admitted that the facts were even so; "but," added he, in explanation, "when the members of your city churches get out of the way and are deceived by the tempter, they sin genteelly; their religious declension is exhibited in stinginess, luxury, frivolity or back-biting; their offenses are not gross or definable in terms of law; and so you can only admonish them. But among my poor people, the temptation is to sins not refined nor genteel; to quarrels, to occasional intemperance, to petty acts of dishonesty. It is not half so strange to my people as it is to yours, to find St. Paul writing to *saints*, 'Lie not one to another, brethren;' 'let him that stole steal no more.' And although I dare not palliate these errors, or suffer them to go unpunished, yet I am by no means certain, that in a just judgment, these men of humble condition are not as sincere and honest, as those whose social position has taught them to use more propriety and self-restraint."

The justice of these considerations must be admitted; and we have need to remember that an act which, committed by a man of intelligence and education, would argue dishonesty of purpose, may in another admit of a milder judgment.

3. *We must exercise gentleness in explaining and defending the Doctrines and Worship of the Church.*

Some have questioned the propriety of introducing these topics among the instructions of the pulpit; but many have little choice in the matter. They perform the Service of the Church to congregations who are ignorant of its very name. In some parts of our country the Prayer Book is a mystery, and our practices an innovation upon all that has been heard or known. The people ask with Athenian curiosity, "May we know what this new doctrine whereof thou speakest is? for thou bringest certain strange things to our ears: we would know therefore what these things mean." We cannot choose but meet such reasonable demands; nay, more, sad experience

teaches us, that Apostolic Order is so intimately connected with evangelical truth, that when one is lost the other has received the most grievous wounds.

Before we can persuade men to come to this hospital for sinners, (and such the Church is, after all,) we must first satisfy them that it is not a place of pestilence and gloom; we must throw wide open its corridors and halls, and show that its servants are diligently engaged in applying the remedies of the good Physician. Men may know that we extend to them the water of life, but they will not accept it at our hands, so long as they suspect that it has flown through a poisoned and polluted channel.

In no part of our work have we greater need of that sympathy which allows for ignorance and prejudice, which accommodates itself to each man's disposition and casts about for arguments the least offensive to his pride. This consideration for others, may well guide us in the *order* of presenting Church doctrines. We do not use the word *economy*, because, however expressive in itself, it has been used to denote something very different from what we urge. We do not urge concealment. No: there is no part of our Creed which we should not be willing to proclaim upon the house-top. However ungrateful be the precept, we may not hesitate to avow it frankly whenever enquiry is made; and such a course ever induces confidence in our sincerity and candor.

Our message is, however, one of very large compass, and requires time for its delivery. While there are certain principal things which should form the staple of our sermons, there are numerous particulars which we are allowed to introduce and weave in with prudence and discretion. A certain doctrine presented to an uninstructed people, may utterly disgust them and estrange them from us; while by more gentle approaches, by reasoning from something which they already believe, and taking them a step at a time, this identical doctrine, otherwise so offensive, will appear to them reasonable and just.

Great deference is due to the circumstances in which we stand. The Church, in many parts of the United States, is late in the field. The ground is pre-occupied. The entire order and routine of the Church Service is in striking contrast with all to which the people have been accustomed. It is hardly to be desired that men should yield their religious prejudices with facility; in that case how fearful would be the power of the fanatic or the impostor! We cannot expect in a year or two to repair the neglect of a century, or that men will yield their long-cherished convictions at our simple affirmation.

It does not become us, then, to dogmatize, or treat with indignity or levity, the opinions of those around us. We are persuaded that many a Minister of zeal and energy, and honest spirit, has defeated his efforts to build up the Church, not by telling the truth, but by neglecting to consider the feelings and prejudices of a community, and to order his topics with reference to these. Thus we may be defending the use of a Surplice, or of the Cross in Baptism, or of a green wreath upon our walls at Christmas, when, all the time, there is a deep-rooted suspicion that these things constitute our religion. Whereas, once persuaded that we believe firmly and utter plainly the distinctive principles of the Gospel, and men will be readily convinced of the propriety and beauty of what were otherwise deemed superstition and folly.

A like consideration for the feelings of others should guide us in our *manner* of presenting Church doctrines. It needs not, in order to win submission to the Church, to place ourselves in a position of direct *antagonism* to systems by which we are surrounded. We may effect far more by looking out for points which we hold in common, and building our conclusions upon these. This holds good with Christianity itself. "The peculiar glory of what we in Christ possess consists not in this, that it is unlike anything else—the cold denial and contradiction of all that men have been dreaming of through the different ages of the world; but rather the sweet reconciliation and exquisite harmony of all past thoughts, anticipations and revelations. Its prerogative is, that all whereof men had a troubled dream before, did in Him become a waking reality—that what men were devising, and most inadequately for themselves, God has perfectly given us in His Son."

Mr. Trench, from whom we have taken this passage, has, in his Hulsean Lectures, expanded this idea into a direct and formal proof of the truth of Christianity. That it is the complement of a need long and deeply felt: that it is the embodiment of a Divine idea, to which man has labored in vain to give form and expression.

It was thus that St. Paul became a Jew to the Jews, and a Gentile to the Gentiles. To the Jew, he presented the Gospel as the substance of shadows held by him in esteem and veneration. To the Gentile, that same Gospel was presented as the revelation of truths intimated by his own Poets, as the clear transcript of a law whose great features were already faintly written on his conscience.

The altar erected at Athens to the unknown God, afforded him an opportunity which he gladly embraced, to present them

with his doctrine; not as something directly opposed to their religion, but as something well calculated to satisfy the deep and earnest yearnings of their souls after a God worthy of their homage—which yearning their religion had left unsatisfied.

Now, it is in our power oftentimes, to present the doctrines and practices of the Church, as subserving purposes which are aimed at, although imperfectly attained by modern institutions; and one unwilling to be persuaded that he is altogether wrong, will heed us when we show unto him a more excellent way. Every society of human origin has been founded with the view of maintaining some one truth, or set of truths: indeed, this is the error of schism, that it breaks up the harmony of Christian doctrine, until through want of proportion its beauty and excellence are lost. Now, the wise helmsman will avail himself of every wind, so far as it is consistent with the course he has to steer. And we may greatly promote our work by acknowledging the goodness of a principle, even while we show that it has been misdirected and marred in the application.

Many illustrations of this principle might be given. The "Glory" and the "Amen," so often heard in a Methodist assembly, do but evidence a yearning on the part of the people, for that liberty of response so well provided for by the Church. The Choral Songs are in the place of our venerable Chants. The protracted meeting is a substitute for Lent. The summons to the Altar is but a call to confirm the Baptismal vow, and to procure the prayers of the faithful for the young soldier in Christ. The Class Meeting is a substitute for that free and unreserved communication which the Church advises between a people and their Pastor, for the quieting of conscience and the removing of doubts.

In all these instances we may show that there is a common want—point out the deficiencies of the means used to supply it, and prove that the Church of the Fathers was right, after all. The reverence paid to Wesley's writings and known opinions, is but the admission of that very opinion for which we contend, viz: that in the interpretation of Scripture, our judgment should be greatly guided and assisted by authority and tradition. Primitive Methodism stands in the place of Primitive Christianity; and Wesley, Clarke, and Asbury occupy the room of the Catholic Fathers.

In the stress laid by another sect upon immersion, we see a principle, just in itself, and which admitted, will serve as a foundation to build upon; that the Sacraments should be ad-

ministered just as our Lord ordained them, and that men have no right to alter His institutions.

In the frequent communion and the acknowledgment of "one Baptism for the remission of sins," as practiced among the followers of Campbell, we may note how reformation after reformation brings men back again to the point from which they started. In fine, a familiar acquaintance with the Confession of Faith, will enable us to show the Presbyterian that upon the points now most seriously controverted in Church doctrine—Ministerial Succession; the Power of the Keys; Baptismal Regeneration; Christian Nurture; the Spiritual Presence in the Eucharist—his Fathers and ours stood side by side.

It is no surrender of the truth thus to deal with men as we find them, and to avail ourselves of any opening we can fairly make. Nor can we discharge our duty to the Church of God, until we have done all that in us lies, with candor and honesty, to present her to the community in the most attractive point of view. How inexcusable must we be, if through harshness or carelessness—if in the indulgence of a whim or notion of our own, we drive away from the Church those who by persuasion and prudence might have been induced to seek a shelter in her courts!

This considerate regard to the prejudices of the community in which we are, is specially necessary in pressing the importance of Sacraments. These, we find, are grievously neglected. It is by no means unusual to find members of Christian societies habitually partaking of their Communion, who are unbaptized, and who suffer large families of children to grow up around them unbaptized. The fact, then, that we urge the importance of using the Sacraments, serves of itself to excite the suspicion that we attribute to them an inherent saving efficacy: the use of expressions elsewhere understood, will deepen this conviction, and fill our hearers with doubt as to the soundness of our faith.

Troublesome as it may be thus to guard our speech, we need always to be careful to declare that we urge them as Duties, as Means, as Signs, as Seals, but not as Saviours: as duties most plainly enjoined; as means sanctified and set apart by God Himself; as signs through which we make the confession of a perfect faith and an assurance of God's pardoning love and tender mercy. But to urge them in an isolated manner, without the distinct affirmation that they are profitable to those alone who rightly use them, is to do injustice to our cause, and to ask an unreasonable degree of indulgence from our hearers.

The same caution is necessary to be used in our teachings upon the subject of experimental Religion. When we declare, as we ought to do most plainly, that the routine of the altar and the anxious bench is a most unwarrantable addition to the conditions of pardon set out in the Gospel, men are easily induced to believe that we deny or keep out of view the necessity of conversion. We can hardly be too careful and too distinct in affirming that men, in order to be saved, must not merely reform their lives, and submit to outward ordinances, but must be renewed in the spirit of their minds. Compelled, as we are, to deny that Religion consists in transports and ecstasies, we are often misunderstood as teaching a system in which the emotions have no part whatever: a system devoid of inward peace and joy and comfort. We must therefore be at pains to show, that while the Church teaches that our Christian character is to be known by self-examination, and not by sensation, she also teaches that love, and joy, and peace, are among the fruits of the Spirit, that the *Sursum Corda* which from remotest antiquity has formed a part of her ritual, is no formal and unmeaning exclamation.

To dwell no longer upon particulars, our system is not cold, and dull, and metaphysical. It is instinct with life, eminently practical, and abounds with a most pleasing variety of forms and symbols. There is something in the Prayer Book that will suit almost every man, and that something should be first presented him. A gentle spirit will lead us to approach him from that quarter where his pride and prejudice are least apt to take alarm, and so to avoid forcing him into an attitude of hostility.

In conclusion of this whole subject, it seems that the Minister of Christ should seek to establish the kindest personal relations with those among whom he ministers, and to avail himself of his personal influence to restrain them from evil, and incite them to good. It is a great mistake indeed, to make attachment to the Pastor the cohesive principle in a congregation, and to urge it as a chief motive of action. Instances can be found where from over-much reliance on this power, and from a neglect to ground men in the principles of the Church, sad revulsions have occurred. When the individual man departed, his works soon began to crumble and fall to ruin. Such instances tempt others to disdain the holy arts of conciliation—to rely on law, authority and ministerial prerogative. They have a right to shear the wolf, and they will shear him.

The example of St. Paul may teach us to avoid both of these errors. Should any suspect that such gentleness as this

is inconsistent with manly independence, or with ministerial fidelity, let the life of this holy man exhibit the injustice of such suspicions. He knew how to assert his dignity as a Roman citizen, and his authority as Christ's Apostle. He could speak with such holy boldness, that guilty rulers trembled at his words, and sinful men blushed to look upon the faithful portrait of their vices. And yet, he would rather win by gentleness, than rule by authority. He would never awaken, but rather soothe that element of resistance in human nature which once aroused so blinds the reason and closes up the heart. Even when he "might be much bold in Christ, to enjoin that which is convenient," yet would he "for love's sake rather beseech, being such an one as Paul the aged, and now also a prisoner of Jesus Christ."

His own practice well exemplified his precept: "The servant of the Lord must not strive, but be gentle toward all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

Art. IV.—POLITICAL ECONOMY AND THE FUTURE.

1. *The Principles of Political Economy applied to the condition, the resources and the Institutions of the American People.* By Francis Bowen, Alford Professor of Moral Philosophy and Civil Polity in Harvard College. Boston: Little, Brown & Co. 1856. 8vo. pp. 546.

2. *National System of Political Economy.* By Frederick List. Translated from the German by G. A. Matile, Doctor of Civil Law; late Professor of Law at Neufchatel; Member of the American Philosophical Society, &c. Including the Notes of the French Translation, by Henri Richelot, &c. With a Preliminary Essay and Notes, by Stephen Colwell. Philadelphia: J. B. Lippincott & Co. 8vo. pp. 497. 1856.

3. *Knowledge is Power:* A view of the Productive Forces of Modern Society and the results of labor, capital and skill. By Charles Knight, &c. Boston: Gould & Lincoln. 12mo. pp. 503. 1856.

4. *The Harmony of Interests, Agricultural, Manufacturing and Commercial.* By Henry C. Carey, &c. Second Edition. New York: Myron Finch. 8vo. pp. 229. 1856.

5. *Money:* Essays from Hunt's Merchant's Magazine and Commercial Review. By Henry C. Carey. 8vo. pp. 59.

To the above named list of books on the subject of Political Economy, many more might be added, as having appeared within a very short period; enough to show that the subject of which they treat is one of the deepest interest and highest importance in this age; if not enough to show, likewise, that its principles are not yet considered as altogether and satisfactorily settled; and that the science itself—if science it can yet be called—is undergoing most important modifications.

Never was the public mind in so great a ferment on the great problems involved in the department of knowledge and science, which has come to be designated by the title of Political Economy. There is, indeed, an important sense in which it may be called the theology of our age; for beyond all past precedent or experience is this age devoted to money-making and mammon worship; and Political Economy is the science

of that cultus. It professes to teach how to acquire, how to keep, and how to expend wealth with the greatest success, and for the production of the greatest amount of physical well-being and of happiness, so far as happiness can be promoted by physical conditions and considerations, both for the community or State, and for the persons separately and individually of which the State is made up.

But it is not for this reason—nor for any considerations which arise out of and terminate in man's physical well-being and temporal condition alone—that we feel disposed to occupy to even a very limited extent the pages of our Review. Political Economy presents us with questions far graver in their import and pregnant with issues of far more momentous importance to the future of society and of the condition and fortunes of man, than the mere possession of a little more or a little less of the means to procure the comforts and luxuries of this life. Among all the writers on this subject, no one with whom we are acquainted seems to have realized this fact so fully as Mr. Carey, some of whose works we have named at the head of this Article. Nor does any one seem to have written with so hopeful and so humane and so cheering a view of the future.

The pursuit of wealth, if not essentially and universally a selfish pursuit, is, nevertheless, so nearly related to selfishness, and places one in such a dangerous proximity to that polluting gangrene of the moral nature of man, that but few if any escape the effects of its poisoning virus; and the most of those engaged in its pursuit are more or less estranged thereby from holiness, and all the finer and nobler feelings of humanity. And many are completely absorbed and lost. Doubtless industry is the duty of all. In like manner frugality and economy—by which one can produce from his earnings the means of support to himself and family—are most sacred duties; and the right to property, by which, what one has thus honestly acquired and saved, shall be secured to him and his exclusive use and control forever, is one of the most sacred rights of man and indispensable to the very existence of society. But the duty of acquiring and holding is always, and of inevitable necessity, in direct contrariety to the duty of that alms-giving and compassion which would expend in the relief of distress and for the benefit of others—that which one might otherwise keep for himself and his own behoof. Disguise it as we may and palliate it by whatever euphuistic name we can find or invent, the naked fact stands out undenied and undeniable, that no man ever yet became or can ever become rich without hold-

ing on to and laying by for himself and his own use that which, if it had been given in religion and charity, would have been, under God, the means of converting souls perishing [eternally] in heathenism, or of relieving the distress of a brother or a sister in Christ, who was suffering from want and privation which no fault of their own had brought upon them. This conflict between self and others is unceasing in the bosom of him who is acquiring wealth—whether he keep and hoards it or distributes it in gratuitous generosity to supply the wants and necessities of others. Nor can it be avoided or ended except in that heartlessness of extortion and miserly hoarding, when every impulse of humanity and religion has become extinct.

Still, however, the acquisition—or rather the creation, the conservation and the distribution and consumption of wealth—whether for the purpose of selfish aggrandizement, enjoyment and vanity, or for the purpose of benevolence, of charity and of religion, is a pursuit that does, and of necessity must, occupy the bodily energies and the mental application of a large part of the human race—the thoughts and the acts, the heads and the hearts (if they have any) of all persons at some time in their life, and of most persons at all times. And it has been felt by the thoughtful and philanthropic in all ages—that the progress of humanity, the attainment of any great advance in virtue, in intelligence and in civil and religious freedom, is most intimately connected with, if not absolutely dependent upon the solution of certain of the great and fundamental problems of Political Economy; such as an increased facility in the production of a supply for the rational wants of man, a more equitable distribution of the products of labor and a wiser economy in the consumption of those products, for the purposes for which the labor itself was undertaken and performed.

We speak of man as a free being—and morally and individually he is so—free far enough to constitute him the responsible author of his own acts and to place in his own hands, his guilt or his innocence before God and the final salvation or the final loss of his own soul. And yet his freedom is but a limited freedom. He is free only within a circumscribed sphere. Physically his freedom is confined within limits which are quite narrow when compared with the possibilities among which his acts might be conceived as varying. He cannot fly in the air as do the birds if he would. Nor can he conveniently crawl like the viper and the reptile. He might walk upon all fours, but it would be awkward, ungraceful, and by

no means expeditious. He cannot dispense with the clothing which costs labor and care, and surround himself with furs or feathers. Neither wool nor down will grow at his bidding, however sheepish or goose-like he may make himself in disposition and character. And so metaphysically also the control which he has over his thoughts and actions, is limited. He cannot think or believe except under certain laws and conditions. He cannot believe that two and two are four, or that an object before his eyes is of a color or a shape other and different from what his senses report it to be. The first great principles of morals—that truth ought to be spoken if we speak at all—that justice ought to be done—that benevolence ought to pervade and regulate all our actions, are equally beyond his control. He may disregard these principles in act; but he cannot deny them in thought, the very constitution of his nature surrounds his activity and hedges it in within the differentia of humanity. That differentia he can never pass so as to become one of the brute species around him—an angel above or a demon below. As man he was born, as man he must live—as man, whether a good or a bad one, is indeed within his choice—but as man, good or bad, he must pass the time allotted him for his earthly career; as man he must die, and as man, and to meet man's accountability, he must stand before the judgment seat of God, and be judged according to the deeds done in the body.

But besides those limits to man's free-acting, which exist in the very constitution of his nature, he is also acted upon and moulded to a very great extent by circumstances and influences around him. As poor and defenseless, without the protection of equal laws he will become abject and servile, without self-respect and dignity, deceitful and sycophantic. Placed in a situation of wealth and independence—a situation of aristocracy and domination—he will become proud, haughty, self-willed, insolent and selfish—exceedingly courteous and overflowing with kind words and acts towards his equals or superiors, it may be, but heartless, hardened and unrelenting towards those who are in a servile and dependent position. Exceptions of course there are and always will be. But such are the general and prevalent characteristics of any class of men when placed for a few generations in the conditions we have described. And we might go on to specify a large number of well marked combinations of circumstances in which classes of persons are or have been placed—where these circumstances exert a controlling and determining influence upon the general character of the population; and from a

knowledge of which we could predict that character with about as much certainty and precision, as from a knowledge of the principles of astronomy we can predict the position of a planet or the occurrence of an eclipse.

Now all these influences and combinations and classes of influences, fall within the scope of Political Economy; they are the forces which determine the movements, the progress, or the retrogressions of society. They limit the possibilities of its attainments and realizations, and form the rock-ribbed barriers within which all schemes of philanthropy, practical benevolence and social reforms must move, and beyond which they can produce no results. Even Christianity itself comes in rather to modify individual character, than to change existing institutions—"to pluck him and them as brands from the burning," rather than to quench the conflagration. Open and avowed polygamy it has condemned—but it, or rather Church authorities, have tolerated concubinage and cicisbeism. Idolatry it has condemned, but yet pietism and image-worship, not to say saint-worship, amounting almost if not quite to idolatry, have been long and generally prevalent within Christendom. Notwithstanding the declaration, "it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God"—rich and poor remain, as classes, as distinct and as widely separated as ever. Nor has the relation of master and servant, owner and slave, ceased under the doctrine of universal love and condescension taught in the Gospel. It is true that polygamy, adultery and idolatry are expressly condemned by the Scriptures. But beyond some few elements of a corrupt and a corrupting Society like those mentioned, Christianity aims rather to deliver its followers and disciples from the evil that is *in* the institutions that may prevail in Society, than to change the institutions themselves. It enables the lordly noble to be humble, humane, and a servant of servants, even using authority for the good of others, and making his whole life as did his Lord and Master, a sacrifice for his fellow men. It enables the poor to become rich towards God, and the servant to respect himself as one for whom Christ died. But in all this, it changes the inward condition and disposition of the individual rather than the external features and institutions of Society.

It is a grave question and by no means one that is so easily settled as many in our day seem to suppose—What is that condition and constitution of Society in which Christianity is likely to do its work of converting, sanctifying and saving souls, the most effectually? Beyond a doubt idolatry, polyga-

my and concubinage cannot be included as elements in such a state of Society. And yet we have been repeatedly told by the most reliable observers and students of such things, that in Paris and many other of the larger continental cities, there is no class of persons who are *apparently* so devout, and in all else so proper and decorous in their deportment as the more respectable class of prostitutes. But such considerations aside, we may remark that it is much easier to answer our main question negatively than affirmatively. All of our present indications, and we may add all past history, seem very clearly to show that that state and constitution of Society in which man's material prosperity (and we fear we must add his civil liberty also) are best provided for and secured, is not that in which there will be the greatest amount of earnest, Christian Faith and of sincere obedience to the known will of God. Increased facilities for the acquisition of wealth are found likely to increase worldliness and irreligion, more rapidly than the means for worldly enjoyment, aggrandizement and luxury. Hence the more people have and the more rapidly they are acquiring property, the farther are they from being satisfied, and the less of time do they feel disposed to devote to purposes of personal religion. Money they may give freely, but themselves, their hearts and minds are engrossed in their affairs. So, too, with any increase of civil liberty, and the prevalence of popular education; the abuse of private judgment, individualism, self-assertion, and every varying form of unbelief and misbelief have been found to increase more rapidly than in any due proportion to the increase of the population and of the privileges which the people have come to enjoy. These are sad and startling facts, and in view of them we must either adopt a view of the Christian character and the aims of the great Founder of Christianity, different from that which has hitherto prevailed, or admit that a people does not become more Christian in proportion as it becomes more prosperous in its worldly condition and more enlightened in the arts and sciences that go to make up what the world calls education.

In view of these facts, however, we must ask whether this is to be regarded as the general and dominant law, or merely a transitional phase of human progress. And this, too, is a question which comes within the scope of Political Economy. Or, at least, if it does not properly come within its scope, we must derive from that science some at least of the elements without which no answer to the question itself can ever be given. We are inclined not only from hope, but also from conviction, to adopt the most favorable view, and to believe that

there is, even now, dawning upon us a day whose meridian is indeed far off in the future, in which, however, there is to be a brighter and more blissful period for humanity than it has ever yet seen—in which the antinomies, so to call them, will be so balanced and adjusted as that the highest possible attainment of material and political well-being—a well-being far beyond anything yet attained—shall be accompanied with a christianization of the heart and life of man—a subduing of manhood to the softer and gentler influences of faith, of meekness, of humility, of charity and of the fear of God—which will as far surpass any past or present realizations, as the material prosperity and the enjoyment of political and civil freedom will be unprecedented in the history of man and of the world. But at present we admit that all the patent and obvious indications, and all the prognostications of Science—with the exception of a few things in the writings of Mr. Carey—are in the other direction. And it is our design in this and a subsequent Article, to set forth some of our reasons for such a hope. But first, let us pay our respect to the works and authors named at the head of our Article.

Of Mr. Carey's works it is our design to speak more fully in another Article, and therefore we shall say of them here but little. He is, perhaps, the *only American* Author upon the subject of Political Economy, that has ever made claim to originality of thinking and teaching, or, if not the only one that has made any such pretensions, he is the only one whose claim has attracted much attention or is likely to exert much influence upon the course of thought and teaching in that department of Science. He seems to have studied facts and things more than books, and to have depended more upon his own observation and analysis of facts, and his own inferences from them, than upon the opinions of others. He has made his mark in this country and impressed it still more deeply upon the minds of foreign writers, than even upon those of our own country. And it is a fault which touches our national pride somewhat deeply, that Prof. Bowen should have written a work so elaborate, and one that shows so much research and so great a familiarity with the writers of England and Europe generally, and nowhere mention by name or obviously allude to our own great countryman, whose writings will, as we cannot doubt, even if they have not done so already, place his name as second only to that of Adam Smith, the great founder of the Science. And it is a strong confirmation of the views to which both Mr. Carey and Prof. Bowen have arrived, that they concur and agree so nearly in all those points which

exert so controlling an influence upon the system—the theories of taxation, (indirect,) of population, of rent, of money, &c.

These two authors, Mr. Carey and Prof. Bowen, differ in their style and mode of writing, in just the point indicated. From Mr. Carey's works we should suppose that he was the thoughtful observer and the active man of business who looks carefully and with a penetrating glance upon the facts and operations around him, and looks into the writings of others merely to find how they have interpreted those facts, and to find, if perchance he may, any other facts which will help him to interpret those that have fallen under his observation, or which may modify and illustrate the interpretation he has already given to them. In this way he shows a familiarity with all that has been written; but his works are, and as we believe always will be, chiefly valuable for the vigor and originality of his own thoughts which are scattered with no sparing hand through his printed volumes. Prof. Bowen, on the other hand, seems to have come to the position of a teacher with no special taste or vocation for Political Economy, but with a clear head, a well trained and a well stored mind and a polished, perspicuous style of writing—one which is both graceful and forcible, far beyond what is generally met with in works on Political Economy. Thus qualified, he set himself to study the great writers, mastered their theories—thus possessing himself with what had been written, and modified the current of teaching only so far as the facts, condition, resources and institutions of our own country seemed obviously to require. Carey's work, therefore, is an original reading of the facts; Bowen's the European, adapted to our country. And we repeat again, that it is a source of great confidence in their teachings and of gratification, too, that they so nearly concur.

From this course of remark, it will be obvious that Prof. Bowen's work is specially adapted for a text-book—the very object for which it was designed—an invaluable manual for the learner, whether he be in a College class, or the private student in the law-office, the bank, or behind the merchant's counter. We know of no book so well fitted for the place it was designed to occupy as this. Mr. Carey's works seem to presuppose, in order to their successful use and appreciation, something like Prof. Bowen's. Carey *refers* to the theories of Adam Smith, of Ricardo, of Malthus, &c. Prof. Bowen *gives* them at ample length and in sufficient detail for their full comprehension and appreciation, and criticises them, pointing out their truths and their errors with a fullness of discussion and a patience of elaboration to which Mr. Carey never descends,

but which, however, as a part of the literature of the Science, are indispensable to the comprehension of its present position and teachings. Mr. Carey dwells only, or at least chiefly, on those parts of the Science which have chiefly impressed his own mind and elicited some originality of view of his own. Prof. Bowen discusses with an artistic regard to completeness, whatever point belongs to the Science, or has been made prominent in the writings or discussions of others. Possibly his work will be found a little too full and elaborate for a text-book in schools and Colleges; but if so, this fault, if fault it is to be regarded, will only render it the better adapted to private study—a study to which not only every literary man, but every business man, and especially every man who expects to hold an office or cast an intelligent vote, either in our municipal or national commonwealth, should zealously devote himself.

Mr. Knight's work is one of the same general class as Prof. Bowen's. It is much more diffuse in its style, aims more at the popular taste for reading, that is easy and interesting. It is admirably adapted to the popular mind; is full of illustrations and exemplifications, but hardly aspires to the dignity of a text-book for the educated and scientific mind.

Mr. List's work again belongs to the same general class at Mr. Carey's. He is an original thinker and writer, devoted to "specialities," if we may so use the word; has made a book that no student or writer on Political Economy will ever be without, or speak or write without having been influenced by. The author, a German by birth and a self-made man, had his attention drawn chiefly to the subject of taxation, and the doctrines of free-trade and the protective policy, by the situation of his own country and his position in relation to it. If not the author of the *Zollverein* he was its warm advocate and greatly instrumental in securing its adoption by the Germanic States. His work is chiefly valuable for its doctrines on the subject of tariff and free-trade, and, as it appears to us, he has established by such reasoning and such an array of facts his doctrines, as to leave further error or ignorance without excuse. He has shown that there are three distinct stages in a nation's history when different doctrines are the true policy, so that neither free-trade nor protection can be said *absolutely* to be the true doctrine of Political Economy.

When a nation is new there are of course no manufactures, the laborers are occupied in producing the raw material from the soil. Since they must export raw material in order to be able to buy manufactured goods, and must buy their manufactured goods if they would have any—they want no tariff.

Free-trade is the doctrine for them. A tariff is a double tax upon them—upon their raw-material as it goes from them to the nation who are to manufacture it, (which will of course be paid in the first instance by the manufacturer and then charged by him upon the goods, thus enhancing the price to the consumer,) and then a tax upon these manufactured goods—already burdened with one tariff—as they are brought back for the use of the producer of the raw material. Hence, he in fact pays both taxes in addition to the cost of transportation and the profits of the manufacturer.

But no nation can ever become very prosperous and wealthy and remain so long, without being its own manufacturer, at least so far as the raw materials which itself produces and needs in the shape of manufactured goods for its own consumption are concerned. It needs (1) to save the expense of transportation in the two directions; (2) to save the profits of the manufacturer within its own borders; (3) the inducements and means of enriching the soil which dense population and manufactories afford; and (4) the stimulus which only a dense population can furnish, in order to make any high attainments in wealth and civilization. But its capital never will be invested in manufactures, and manufactures will never flourish, and can never rise into a condition to compete with those which have already risen to some degree of perfection, without a Protective Tariff. And now the double tax operates in favor of the country. By making the raw material dearer to the foreign manufacturer, as well as by enhancing still farther the cost of the manufactured article to the consumer—who was also the producer of the raw material, it enables the home manufacturer to get that start in business and those facilities by means of which he can successfully compete with manufactures in any other nation.

And now comes the third stage. When manufactures are so established that any nation can sell that kind of goods cheaper than others and compete with them in foreign markets; and especially if this matter has gone so far that they can manufacture more raw material than their agricultural resources will supply—a tariff is a double disadvantage again. By means of free-trade such a nation cannot only become the commercial metropolis of the world—but can hold the purse strings of all other nations and make them dependent upon her.

Such is the doctrine abundantly established and luminously set forth by Mr. List. It is also substantially held and taught by the other authors named, especially Messrs. Carey and Bowen—though not so elaborately discussed and illustrated by

them. And Mr. Carey, in his "Harmony of Interests," has pretty thoroughly established the doctrine that "*the material well-being and the civilization of man, so far as it is dependent upon that well-being, advances just in proportion as the producer and consumer are brought together, by the elimination of all interventions.* The manufacturer is always an intervention between the two. Even in the commonest affairs of life this is necessary. The cook in your kitchen is the manufacturer that intervenes between the potatoes, the apples, &c., as they grow in the fields of the producer and as they appear on the table of the consumer. The wheat must be sent to the miller as another manufacturer. So with cotton, flax, wool, silk, &c., for in all these cases the economy of machinery and the division of labor is such as to render domestic manufacture, that is the manufacture of the articles by each family for its own use, bad economy. But just in proportion as we can eliminate the carriers and the traders, do we advance the well-being of community. Take the case of wheat for example. It must be carried to the mill. Hence a manufacturer, to wit, the miller, and a carrier. But supposing the cost of manufacture—that is the toll for grinding—to be a constant quantity—the same in all mills—then, of course, the cost of converting wheat into flour, ready for the cook in the kitchen or for the baker, will vary with the charges of the carrier; and his charges will of course vary with (1) the distance, (2) facilities of transportation, railroads, canals, &c. And this charge is farther increased if several traders or merchants intervene by purchases and sales, since they also must have pay for their labor and make a profit on their capital and skill. This charge will be divided between the producer and the consumer. For example, let a mill be established in any neighborhood, where before there was none, and immediately wheat will rise in price by the difference in the cost of transportation between the new mill and the old and more distant one; flour also will fall by the difference in transportation, as between the old and the new mill. And hence in so far as any man or community consume in the shape of the manufactured article what they themselves had produced as raw material—the gain effected by the elimination of intervening carriers and traders is very great.

This law may be departed from in two ways. First, in an exclusively agricultural district where the raw material is raised—sent off to be manufactured and returned in part or in whole to be consumed. In that case we shall have inevitably a sparse population kept in comparative poverty and ignorance,

and with a soil constantly decreasing in its ability for production. In the second case we shall have a community manufacturing more than they can raise or consume. We have wealth accumulated in princely fortunes—a vast population reduced to the condition of mere operatives—men and women who spend their whole lives in a single act, as pointing a pin, or watching a cotton loom, and all the misery, vice and shipwreck of humanity and of manhood, inseparable from a large manufacturing metropolis. Nothing is more obvious than that neither of these states of society can be the best for the material well-being of man in general; nor will they either of them allow of the realization of any high ideal of moral, social, intellectual or political condition. The question is not now whether men and women may be Christians—and subject to the renewing effects of divine grace—in these various relations of producer, trader, capitalist, operative, &c., for it is a glorious prerogative of Christianity that it comes to save men *in* the world and *in* any of the conditions and stations of society, wherever men and women may be placed by the allotment of Providence, or the operation of causes and influences which do not emanate from their own will, or over which individually they have no control. But the question is as to the general character for intelligence, for refinement, for self-respect, for the dignity of manhood, and the enjoyment of those manly and womanly prerogatives which distinguish society and the social relations of man from the mere aggregation of brutes, with only the animal instincts of self-preservation and propagation.

This vicinage of the three great coördinates of the material well-being of society—the producer, the manufacturer and the consumer, is a result to which all society must of necessity tend, as the population of the earth progresses to its maximum of density; the soil that is devoted to the production of the raw material exclusively will become impoverished if forced to the production of more than is necessary for the consumption of those engaged in the culture of the soil. The South will become unable in time to raise cotton, and the West to raise wheat for exportation, unless they find some means to manufacture for their home consumption. England must cease to be the manufactory of the world. Her forests are long since gone; and her resources of coal, inexhaustible as they may seem, are limited, and fast being used up, and the God of Nature has decreed that she shall not always rule the nations by her hold upon their purse-strings. From being, as she is now and may remain for a few generations more, *excessively* manu-

facturing, she must, if she persists in that course too long, come to be *exclusively* agricultural again, and unthrifty at that.

In this law and tendency of things we see one important indication and augury of good for the future. The very external forces and course of Nature will force men into that accumulation of population and that distribution of employments, which is best for the virtue, the intelligence, and the civil freedom of man.

We pass now to the consideration of one point more, namely, the theory of Money.

On no subject in Political Economy, has there been more misapprehension than on this. Nor is there a point on which the speculations and theories seem to be more inadequate and unsatisfactory.

The first theory was, that money—that is, gold and silver—were the only and sole wealth. This was natural; for no one would call that wealth which he needed for his own consumption. And whatever he might have for sale would be worth nothing, if there were no money for which it could be sold. The next theory was that money is only an instrument, or machine, or tool, for effecting exchanges. Nor do the best of our modern writers seem to have got much beyond this theory. But it is fundamentally wrong in that it overlooks the material fact that gold and silver, by becoming coin, lose none of that intrinsic value which before coinage they possessed. For example, a man purchases one hundred dollars worth of leather and works it up into shoes. As shoes and for the purpose of wear, they are worth say three hundred dollars. But for any other purpose they are worth nothing. But a bar of silver, worth a hundred dollars to make into spoons, forks, &c., may be made into coin and be worth just the hundred dollars for coin, and worth just the hundred dollars also for the manufacture of forks, spoons, &c. Hence shoes, over and above what are wanted for wear, are a drug and a waste of material. But coin is no great waste. It retains the same intrinsic and exchangeable value for other purposes than coin—none the less than if it had not passed through the mint. Hence the increase of gold and silver, whether coined or not, is by so much an increase of the material wealth of a community—a doctrine which is mid-way between the two theories just stated.

But it is in Banking and the Credit System, that we find the element of the doctrine concerning money, which exerts the greatest amount of influence upon the condition of man. It has been customary to describe banking somewhat as follows: Several individuals in a community having money to lend,

combine in a Bank and employ a President, &c., to lend their money for them. That they issue notes of their own which they lend instead of the money, which for the greater safety they keep in their vaults. But this statement is a very inadequate exhibition of the theory and results of Banking. In order to be more specific in our statements, let us suppose a case; a village with no Bank, and one about being started with a capital of one hundred thousand dollars. Now of this one hundred thousand dollars not more than one-tenth, that is, ten thousand dollars, need be paid in or kept on hand in specie. The remaining ninety thousand dollars may be invested in stocks, drawing their proper dividends, or loaned on bond and mortgage—drawing also legal interest, say six per cent. In the State of New York, these stocks and bonds and mortgages may be deposited with the Comptroller of the State; the Bank, however, receives the interest on them, and the State gives the Bank blank bills which they may issue to the amount of the stocks, &c., so deposited. These bills the Bank also lends and receives interest, or rather discount on them, none the less on account of the fact that they are receiving the interest on their capital, ninety thousand dollars of it at least, already invested in stocks, bonds and mortgages, &c., which is the basis of their banking. Then, again, as a Bank of deposit, they are likely to have on hand an average amount of deposits somewhat larger than their capital. On this they of course pay no interest, but of it they can lend on interest, and for short periods a large part, say two-thirds or three-fourths. Thus, with only ten thousand dollars actually in their vaults, they lend (1) ninety thousand dollars of their capital; (2) ninety or a hundred thousand dollars of their own notes, and (3) about as much more out of the deposits of their customers. Of course these amounts will vary, and are stated with no effort at exactness. But yet they are borne out by the Bank statistics which have come under our observation for some years past from the various States of our own Union, and from foreign countries.*

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* The amounts given above are stated at random, as the amount is of but little importance, the principle is the chief thing that we are aiming to illustrate. We give, however, the following, as taken from a late quarterly report of the Banks of New York city. For the sake of brevity we give it in round millions of dollars.

Capital $49,000,000; Specie $12,000,000; and therefore

Loans from the capital,	$ 37,000,000
Bills in circulation,	8,000,000
Loans and Discounts,	105,000,000
Total amount,	$150,000,000

Now these one hundred and fifty millions of dollars are doing their work as

Now the striking fact here is, that this ten thousand dollars of specie is made to do the work of some two hundred and fifty thousand, by the machinery of Banking, just as one man with a steam-engine is enabled to do the work of fifty or a hundred without it. And for most of the purposes of life, of civilization and the material well-being of community, it is just as well as though the banker had added so much of gold and silver, or its value in iron, wheat, or cotton, to the wealth of the community; and in some respects it is better. It is, indeed, perfectly true, that the bills and credits are of a merely fictitious value. If they should all be returned at any one time, the capital would pass into the hands of the bill-holders, and the bills themselves become worthless and useless. But while they are out, they add just as much to all the practical purposes of wealth as though they possessed the intrinsic value which they only represent. A man feels as rich and as independent with a thousand dollars in his pocket, consisting of current bank notes, as though he had that amount in specie. If, now, there was a day in which all this paper could be redeemed in gold and silver, or other objects of intrinsic value, and no further loans and discounts could be made, the case would be far otherwise. But there is no such day in the commercial future of any people. One such day there is indeed coming. But when that day comes we shall all have something else to do and to think of, besides the getting of our dues in gold and silver—the paltry lucre of this world's affairs.

But the effects of this economy are obvious. It makes money plenty; the demand for labor is good and wages are high; the general spirit of enterprise which it creates, renders labor highly productive, enabling the capitalist to avail himself, to the utmost extent, of the advantages of the division of labor and the use of machinery, steam-power, &c. Hence manufactured goods are low. The mere laborer gets high wages, and can purchase what he needs for himself and family at a comparatively low rate, and consequently he is on the way to a competence, to independence and to wealth, as fast as any

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money and as means of exchange, buying and selling just as effectually as if they had been so many dollars of gold and silver thrown into circulation in the community. And all this is done by the twelve millions of specie. The twelve millions are thus in effect converted into one hundred and fifty millions—each dollar into about nine dollars—by the machinery of banking.

But if we should take the statistics of country instead of city Banks, we should find the proportion of loans and discounts and bills in circulation, to the specie, much greater. In some cases, though not in the State of New York, their bills in circulation amount to three times the amount of their capital; whereas in New York city, it is less than one-fifth.

imaginable state of circumstances will allow, and as fast as, from the peculiarities and infirmities of human nature, it can be best for the laborer himself that he should be.

And here we come again to another of Mr. Carey's doctrines; namely, that any advance in wealth has the effect to increase the relative proportion of the products of labor and capital which shall accrue to the laborer; and, of course, in the same proportion it diminishes that which accrues to the capitalist, and in so far tends to destroy the disparity of condition between these two classes of men in any community. Now any one who has studied society and the social sciences at all, knows that the poverty, destitution, and consequent dependence, loss of self-respect and discouragement, amounting as it often does to desperation and the utmost "recklessness of unclean living," is one great barrier to the progress of Society towards that state of social respectability and enjoyment of civil and political rights which poets have imagined, philosophers contemplated, and philanthropists hoped for—but neither poet, philosopher, nor philanthropist, has ever yet seen to be attainable.

We now pass to one topic more, which we shall try to turn into an augury of good, notwithstanding the theories and predictions of Political Economists. And here we are disposed to go beyond even the hopefulness of Mr. Carey himself. Our topic is the influence of machinery. We will state the dark side in words quoted from Professor Bowen's book. pp. 276, 277.

"A diminished rate of profit" [for the capitalist, and we have just seen that all advance in wealth produces such a result] "tends to throw the great branches of manufacture and commerce exclusively into the hands of large capitalists, and thus to increase that inequality in the distribution of wealth, which was one of the original causes of a fall in the profits. . . . 'It is in the nature of trade and manufacture,' says Mr. Laing, 'that great capital drives small capital out of the field; *it can afford to work for smaller returns.* It is not impossible that in every branch of trade and manufactures in Great Britain, the great capitalists will, in time, entirely occupy the field and put down small capitalists in the same line of business. . . . It is not an imaginary, nor perhaps a very distant evil, that our middle classes with their small capitals may sink into nothing—may become tradesmen or small dealers, supplying a few great manufacturing and commercial classes with the articles of their household consumption, and rearing supernumerary candidates for unnecessary public functions, civil, military or clerical; and *that in trade as in land, a noblesse of capitalists, and a population of serfs working for them, may come to be the two main constituent parts in our social structure.*"

Now, that such is the present tendency is a fact that admits of no doubt. In agriculture, for example, the man with a few acres cannot afford to own and use the labor-saving machines,—drills, mowers, reapers, &c.,—and by consequence he cannot

sell his crops at so low a price, or make so much upon them when they are high, as his richer neighbor, who by cultivating several hundred acres can cultivate to so much better advantage. To a certain extent this fact is operating, as stated above. Everywhere in our agricultural districts small farms are being absorbed, and the number of landholders is becoming smaller and smaller. But this cannot go beyond a certain limit. It constitutes no occasion for the accumulation of such immense estates as belong to the English landed nobility. We suppose that in any of our Northern States a farm of three hundred acres can be cultivated with as much economy and profit as a larger one; or, if not, then certainly one of five hundred acres is as large as any of the purposes of machinery and division of labor can require.

And this very process will elevate the dignity and character of that class of persons immensely. They must be men of intelligence and character, to be able to use so much machinery and to apply the principles of science, as well as men of wealth to be able to own the farm and stock it with the requisite utensils, &c. Now, full well do we know that such a yeomanry will be a barrier to political corruption, and to the aggresions of despotism, such as no nation on this earth ever yet possessed. Let the processes now at work go on developing and raising up such a class of intelligent, self-respecting and independent farmers, and our institutions are safe against any earthly assaults; and if there be a degree of civil liberty, or of social equality not yet attained, but attainable by man, such an element in our population will ensure it to us.

And now for the manufacturers. The tendency pointed out exists, and is everywhere at work among us. This is a fact that cannot be doubted. But let us look a little further. The introduction of machinery has diminished immensely the number of men requisite to the production of any given quantity of manufactured goods. It has, indeed, reduced the price of goods, and increased the demand for them far beyond the proportionate increase of the population. But still the proportionate number that will need to be employed in manufactures, even to supply the increased demand for manufactured goods, will be vastly diminished as the division of labor, and the use of machinery, and the inanimate agents, steam, &c., are carried to the greatest perfection.

From this we shall have two effects of noticeable importance. (1.) Not only will the demand for the agricultural products be increased, and the price raised by the prevalence of a manufacturing class in the immediate neighborhood, *but a much*

larger proportion of the population must be sent to agricultural pursuits. And as we have seen, the dignity and reliability of this class will have been greatly increased by the very process, which is thus seen to be in another way increasing their numbers. We hope that, in this way, our free yeomanry, beyond the reach of city influence and city corruptions, may become the depositary of the wealth and political influence, as they certainly will become the depositaries of the virtue, the intelligence and the intellectual energy of the nation. But, (2,) besides the few who, by the allotment of Providence, are not capable of anything above the merest operative employment, those who will be needed to conduct these manufactures must be also men of intelligence, science, and so of self-respect. In all cases, complicated machinery requires the scientific mind to render it economically productive. Hence, the more extensive the use of machinery the higher the order of intelligence that is required to render its powers available, and so the higher and better the class of persons who will be engaged in manufactures.

What then, we may ask, will become of the ignorant, the debased, the thriftless? Doubtless a large proportion of them will, by these processes, be elevated to the amount of intelligence and virtue which this state of the industrial pursuits will require. Some, the unfortunate, will be content and happy in those subordinate stations which society will always have for them; more content and self-respecting, and self-complacent, too, in the consciousness of their usefulness, and of the share which they contribute to the general welfare of man, than those who occupy the higher and more responsible stations. And some—the indolent, the viciously inclined—for alas! there will always be such, will remain to infest our towns and villages, afford occupation for our police, and prevent our prisons and houses of industry from going to decay and dilapidation. But we may hope that these influences, with others which are always at work, will in time reduce the relative proportion of this class to the whole mass of society so low, that its presence will hardly be felt as a diminution to the general welfare.

We have already noticed the fact, that the very principle which requires the accumulation of landed property into comparatively large estates, contains within itself the law of its own limitation. The moment a farm becomes larger than is necessary for the fullest benefit of machinery, division of labor, &c., it becomes so large that much of its affairs cannot be left to agents, overseers, &c., and, in consequence, it does not increase in productiveness of profit beyond that limit, in proportion to its size. The same is true of manufacturing, of banking,

&c. The maximum of profit is found in that amount of capital which enables one to avail himself of the division of labor and the use of labor-saving machines to the greatest extent. But when the labor is divided so far that the division can be carried no farther, and when each part is so large as to pay for the use of the best machinery known to the art, any increase of business or of capital is bad economy, and renders the production of the manufactured articles more expensive. Thus, suppose that pin-making can be divided into ten parts, six of which will employ one hand each; two, two hands each; and the remaining two, three each, in order to keep them all at work, and that a capital of fifty thousand dollars is sufficient to furnish all the labor-saving machinery that can profitably be used, and also to meet the current expenses of the establishment. No increase of capital could render the production of pins more profitable to that manufacturer or enable him to sell them cheaper. On the other hand, the increase of his business beyond that limit would render it less profitable *pro rata*, on the ground that he could not give his increased business so undivided and efficient personal attention.

It is indeed true that these considerations imply a state of more general wealth than has yet existed, in order that the state of society to which we have referred may be realized. At present, it is true, but comparatively few men are rich enough for those "*model* operations," either in farming or in manufactures. But the world is fast growing in wealth. Our own country, at least, is accumulating wealth much faster than the increase of her population. And we think that it would be easy to show that when these tendencies shall have had time to produce the results of which we have spoken, the standard of wealth will have advanced; and the amount which any man of intelligence, industry and good habits may acquire will be sufficient to enable him to commence operations at a reasonable period of life and under circumstances the most conducive to a successful prosecution of business: the average age at which men will go into business for themselves will doubtless be somewhat later than it is now. But this will secure more experience, more stability and a large share of exemption from the evils that now result from the frequent failures of our "fast" men.

Full well do we know that neither these, nor any influences like these, can bring the millennium of themselves. Firmly do we believe, and again and again have we expressed our belief, that there can be no permanent well-being or civil liberty for a people without that blessing of God, which He will confer only

on a people submissive and obedient to His WILL. And we design to make this our expression of belief, on every occasion of its utterance, still more explicit by saying, that we believe that for our people in these United States, there is no submission and obedience to the Will of God, such as is requisite for securing that blessing to which we have alluded, except within, and in subordination to, the Protestant Episcopal Church in these United States of America. It is, therefore, a grave question, and one without which all these considerations are of but little importance, whether with this increase of intelligence, self-respecting manhood, and material well-being, we are to have also an increase of the self-asserting individualism, so characteristic of our age, and that prevalence of unbelief and misbelief which renders the proper training of the young almost an impossibility. Of course, we are, as already intimated, ready to take the hopeful view of this subject also; and in due time, to give our reasons for the hope that is in us. But the present effort is, as we hope, sufficient to show that the controlling influences that are at work upon man's position as a member of society, indicate a higher and brighter future than has yet been attained; and quite possibly, a better state than has been distinctly conceived or generally believed to be possible.

Meanwhile, in the words of Professor Bowen, we say, and with his words conclude:

"*Laissez faire.* These interests may be in the hands of individuals who look only to their own immediate profit, and not to the public advantage or to a distant future. They are not only selfish; they are often ignorant, short-sighted and unconscious of much of the work that they do. But society is a complex and delicate machine, the real Author and Governor of which is Divine. Men are often His agents, who do His work, and know it not. He turneth their selfishness to good; and ends which could not be accomplished by the greatest sagacity, the most enlightened and distinguished public spirit, and the most strenuous exertions of human legislators and governors, are effected directly, and incessantly, even through the ignorance, the willfulness, and the avarice of man. While he is thinking only of himself, while he is only playing his own paltry game, he is a mere instrument in the hands of Him who brings good out of evil, and who turns the little passions of man to the purposes of His own benevolence and wisdom."

Art. V.—THE PURITAN COMMONWEALTH.

The Puritan Commonwealth. An Historical Review of the Puritan Government in Massachusetts in its civil and ecclesiastical relations, from its rise to the abrogation of the first Charter. Together with some general reflections on the English Colonial policy, and on the character of Puritanism. By the late Peter Oliver, of the *Suffolk Bar.* Boston: Little, Brown & Co. 1856. pp. 502.

This book is a very valuable addition to our alcove of New England History, and it will become a hand-book of reference to every person who wishes to study that history impartially. Not that this book is in itself strictly a history; the title-page correctly describes it as an "historical review" of the Puritan government in Massachusetts under the first Charter. The necessity for such a work, in this form, has long been apparent, "for it has been the fashion to bury the errors of our forefathers beneath their many virtues, and to conceal the whole truth by expressing but a part. Every writer, from the earliest times, has done something to hide from our gaze those faults which would lead us to doubt the entire virtue of our ancestors; and so great have been the consequent mistakes, that the ridiculous proposition has been maintained, by both judges and historians, that the Puritans were lovers of religious freedom, and that civil liberty was a principle first understood upon the shores of Massachusetts Bay"—(*Preface*, p. iii–iv.) In this attempt to set history and historians right, it is to be expected that a work of this character will bear something of the character of the argument of counsel, who are called on to reply to an unfair opponent. The one side has already been presented over and over again, in every way which could mislead the judgment, or warp the fancy. Heavily built arguments, in which the *suppressio veri* and the *suggestio falsi* continually crowd upon each other, are thrust into histories and holiday orations, and the painter's and the sculptor's art have been invoked to ennoble the fictitious greatness, around which poets and novelists have also gathered, by deceptive fictions and unreal fancies, many of our warmest sympathies. In correcting public opinion in such a case, there is but little occasion to fear that candid readers will be misled in their judgment upon the whole matter.

For this work, Mr. Peter Oliver had many and great qualifications. Belonging to a family whose pedigree runs in the right line through the whole history of Massachusetts, and includes distinguished Puritan divines, worthy merchants and brave soldiers, as well as noted lawyers and physicians, he has all the incitements of family pride and class feeling, to see that full justice is done to the cotemporaries of his ancestors. Thus, he tells us in the preface, he "entered upon the subject *con amore*, and found fresh interest at every step." The particular branch of this family to which our author belonged, came back to the Church of their ancestors as long ago as 1785, and in it they have ever since been counted as among her most faithful children. Taught in the Church from infancy, he was fitted to be her champion. Add to this his own professional training in which his "specialty" was that most exact department of the law, conveyancing, and we could not choose a man better qualified for the difficult task which he undertook and has accomplished. It is a book

"Woven close, both matter, form, and style."

To those of us who knew Mr. Oliver personally, his fitness for the work is more apparent. His mind and character shine out in it. Nothing mean or cowardly is tolerated; frankness and manliness, wherever found, are always appreciated; while subterfuges and evasions are sure to be exposed. There is no refuge from him in deceit; he will not even suffer his adversary to deceive himself. Mr. Oliver it is clear, from the book alone, was also a lover of nature and of all manly sports and exercises. As we read, his manly form and kindling eye become present to our sight, and we renew our grief for his untimely death; a grief which is increased by the very fact that he did not live to carry this work through the press. He has been happy in an editor, his own brother, Dr. F. E. Oliver, of Boston, who has spared no pains to make the volume worthy, in every respect, of his brother's memory.

The paper, printing and style in which the book is gotten out, are extremely creditable to the editor, and to the well-known house by which it is published. We have, however, one criticism to make, and that is with reference to the citation of authorities. A work like this, entering upon a field of controversy, calculated to excite a feeling of resentment among those good people to whom the facts and reasoning are new, should, we submit, be fortified by *minute and precise references* to the books from which the facts are drawn, and in which the passages and phrases quoted may be found. This

has been done to a considerable extent. For those of us who have made this branch of history a study, it is less necessary; but they should be furnished in very careful detail for the benefit of the beginner. Conviction grows with the verification of the startling facts, and every facility should be furnished for this purpose. To the novice in such studies, a general reference to "Bradford," "Hutchinson," "Hazard," "Neal," or the like, is very harassing. Should any one have called upon Mr. Oliver with remonstrances or challenges as to his conclusions or authorities, we undertake to say that the remonstrant would have gone out of his door more crest-fallen than did the delegation of Quakers from Mr. Macaulay's, or the Romanists from their rash challenge to Mr. Southey. Had Mr. Oliver lived to carry his own work through the press, we are confident that he would have done this. In the second edition, which we hear is likelyto be soon called for, we hope the Editor will see that this is done, and, perhaps, too, that the references are somewhat multiplied upon some of the most salient points.

It will be seen that we anticipate for this book a severe attack from Puritan critics. Some such have already appeared in a small way, and some more worthy of notice will probably follow in due time. There are two traits of mind which the author exhibits, on each of which they will attempt to excite unreasonable prejudices against him. The first is, his spirit of loyalty; and the second, of course, his thorough Churchmanship. With the first, we will deal very briefly. We can well afford to admit that Mr. Oliver would never have justified any resistance by the Colony to the ruling King of England. Is he the less to be relied on as a republican citizen? Those who argue that it must have been so have but a feeble appreciation of the principle on which a true Churchman builds his allegiance to the State. "The powers that be"—be they what they may—are to him indeed "ordained of God." To him it matters little whether he be placed under one or another form of Government. In all, and to each, he is alike loyal. He recognizes the fact that He who ordains each power may and does put down one and set up another. He sees that these changes are made sometimes in mercy, and sometimes in judgment. With all this, he is unwilling to become the ready instrument of resistance or rebellion. If God ordains the change, it will be made in His good time, and in His own way. This is the spirit of true loyalty. Alas, that the passions and weaknesses of men should so often cloud its exercise! Still, the principle lives, and we may well believe that had all the loyalists who fled this country at the time of its final separation from the mother

country, remained among us, they would have been to-day numbered among the most worthy and reliable citizens of this great democracy. Would that we had more such citizens as Mr. Oliver!

The tone of Mr. Oliver's Churchmanship reveals itself throughout his book. It is marked and uncompromising, but never unjust. He does not pretend to conceal his loathing at some parts of New England Puritanism, as developed in civil and ecclesiastical relations. Thus, (page 6,) he speaks of "that worst of all cant, the cant of New Englandism." On p. 184 he speaks of the "ferocious zeal" with which the Puritan Pilgrims embraced the doctrines of Election and Perseverance, and denied the Sacrament of Baptism to children; and on p. 270 the course of Massachusetts, in embracing the cause of the Parliament against the King of England, is plainly called "diabolical treason." We do not know why he should have concealed his loathing for these things. It seems to us impossible to study the subject, and not to speak as he has spoken. If any one thinks it would have been better to have modified such strong expressions, we will not have any controversy with him upon the subject, neither should he have one with the author. As we have seen, death interrupted his revision of the work, and (says the editor) this will explain an "occasional warmth of expression which may be thought better suited to the character of periodical literature, than to the more sustained dignity of historical composition," (Preface, p. iv.) To what an extent this was done in such parts as passed under his revision, may be readily seen by the curious, by a reference to the numbers of The Church Review in which a portion of this work appeared.*

For ourselves, we confess we should hardly incline to a more mealy-mouthed treatment of the subject. If any person gets, as we know some will, into a rage with the book, a little inquiry will discover to an impartial observer that it is rather at the facts which the book develops, than at the manner in which Mr. Oliver has spoken of them. And after all, no one can, with any justice, attribute to the author any disposition not to give full weight to whatever, (and there was much,) which is worthy of veneration among the early settlers of Massachusetts. Every "touch of nature" in their character or history, he notes with a kindly hand. We will glance rapidly at a few of these. While he calls the stream of the early Puritan im-

* See the numbers for January, April, and July, 1850, and for January and July, 1851.

migration "turbid," it is conceded to be "vigorous." (p. 47.) "Heaven seemed to smile upon the Puritan Pilgrims, * * * * and the flowers of the forest shed their richest perfume to welcome the advent of Puritanism." (p. 51.) Much is certainly laid to the charge of the Puritan Ministry, and their short-comings in the missionary work among the Indians, are unsparingly set forth. Yet it is conceded that the latter were "well meant." (p. 233.) The "gentle Mayhew's" labors among the Indians "were crowned with signal success." (p. 237.) "The self-denying Eliot," (p. 244,) though "his first act was prophetic of failure," was "untiring in his zeal," (p. 238;) and just credit for the translation of the Holy Scriptures into the native tongue is given to that "ardent missionary," (p. 241,) as "the crowning glory of his life." (p. 242.) John Cotton is "the great Cotton," (p. 190) and his superior ability is acknowledged over and over again. The Clergy with "stalwart forms and austere countenances" (p. 493) receive what they would probably have considered the highest praise. Thus, at p. 229, "To suffer in a good cause is noble, but to endure without complaint is heroic. And it is easy to believe that Cotton, and Hooker, and Wilson would have given an undying glory to Puritanism had they been called to suffer at the stake." And again, (p. 305,) "Massachusetts found herself alone. But the spirit which the elders infused into her councils made the little commonwealth equal to the emergency." The reader *must* shudder as he reads of the Commonwealth's dealings with the Indians, both in making war and in making peace. "Let us not be unjust, however, nor attribute the faults of the New England fathers to any other than the right cause; * * * * it was the spirit of a false faith which taught the Puritan Pilgrims that heathen blood and lands are lawful motives, as well as lawful spoils of Christian warfare. There was no inborn love of cruelty among them, and frequently when about to start upon one of their bloody excursions, they found it necessary to work themselves up to the necessary pitch, by communion, fasting and prayer." (p. 150–151.) And they are elsewhere spoken of as "gallant soldiers of the wilderness." (p. 307.)

Neither does Mr. Oliver attempt to conceal any good thing which grew up with Puritanism. Speaking of the visit of the Royal Commissioners in 1664, (p. 436,) he says, "Much they saw to excite their warmest admiration. Every town numbering fifty householders was furnished with a common school, in order that 'learning might not be buried in the graves of their forefathers.' And where 'the Lord had increased them to the number of one hundred,' it was ordered that they should set

up a grammar school, that youth might be fitted for the University. Trade was active, agriculture prosperous, and the marks of the wilderness were receding further and further towards the West." Again, at p. 317, "The war with the Dutch and French, which called for a great increase of the British Navy, afforded an opportunity for a gift to the King, of a large number of spars, the freight of which alone amounted to sixteen hundred pounds. This magnificent present was soon followed by a contribution to victual the West Indian fleet, and the great fire in London led to the exertion of a generosity as creditable to the heart as to the head." In short, Mr. Oliver looks at everything in the spirit of a *true* patriot, and with him this is the same as to say, *the spirit of a true Christianity.* Prosperity and civilization with him are of little account, if they be not gilded with the light of a true Christianity.

"We, who are in a transition state, can see how good is finally to come out of evil. The Church is grasping in her embrace the great empire of the West, and her garments are unstained by the blood of the aborigines, while her reputation is untainted with the guilt of disloyalty. Puritanism has been working for her advantage. Fraud, violence, and cunning; enterprise, daring and self-sacrifice; the vices and virtues of the Puritan Pilgrims, have prepared the way for the nobler, the only true Christianity. From the bigotry of a few have arisen the blessings of the many. The guiding wisdom of Omnipotence is now discernible beneath the shallow surface of human fanaticism. Regeneration, the voice that waked the pagan slumbers of the Old World, was to be the genius of a new creation here. The painted savage was no longer to tread his forests in the simple majesty of his nature and strength. His shrill war-whoop was to be echoed back by the thunder of cannon, and his native cunning was to become powerless before the art of civilization. His woods were to be prostrated, his game annihilated, and his wigwam deserted; and he himself was to be driven before a power he understood not, further and further towards the setting sun, until the waves of the Pacific received the last remnants of his race, and his existence had become but a name. A new day was to dawn upon the West, a day carrying with it all the blessings of Christianity. There was to be there a new heaven and a new earth, and the cross of a true faith was to be erected upon every spire, and reflected back to the sky by every lake and stream." (p. 2–3.)

The portions of this book which have heretofore been published in this Review are comprised within the first one hundred and eighty-four pages. We shall not have occasion to enter largely upon the consideration of this part of the book. The judicious discussion of the Indian rights to this continent, and of the conflicting rights of discovery, tempts us. We will, however, barely refer to pages 23, 24, 101–104. Mr. Oliver is a believer in what our newspapers call "manifest destiny;" but he refers it to the true source. "It was no part of the Divine scheme, that Nature should hold longer dominion over the vast regions of the New World." p. 119. We rec-

ommend to our readers a careful study of the passages to which we have referred.

While our mind dwells upon this part of the book, we must lay before our readers one or two extracts:

"And how did Puritanism find these red men? Did they drink? Did they lie? Did they gamble? Did they thieve? Were they licentious in morals, or depraved in habits? On the contrary, the simplicity of their habits attracted the notice of all Europeans; and Gorges does not hesitate to say, that he '*observed in them an inclination to follow the example of the better sort, and in all their carriages to manifest showes of great civility, far from the rudeness of our common people.*' Their drink was water, their pastime the chase, their property was enjoyed in common, and their fidelity was proverbial. Disease visited them only in the form of old age; and when death released the hoary warrior, his treasures were buried with him in a common grave. Darkened as he was by Paganism, the great vice charged against the Indian by Puritanism was only his cruelty in war. This cruelty was amply retaliated by his Christian adversary; and what the savage intended as a test of the heroism of his captive, was too often inflicted by the English from motives of revenge. Whatever were his relations to his oppressors, his condition was truly deplorable. If he was converted by the Puritan missionaries, he became not a Christian, but a praying Indian, despised by his countrymen, and enslaved by his teachers. If he continued faithful to the religion of the forest, the mountain, and the waters, of whatever was the abode of the Great Spirit whom he ignorantly worshiped, he was accounted no better than a Canaanite, and a fit prey for the 'poor servants of Christ.'" p. 151–2.

"But the red man, though heathen, was not licentious. His morality in peace was more conspicuous than his cruelty in war. 'Nothing unclean or filthy, like the heathen's feasts of Bacchus and Venus, was ever heard of amongst any of them.' His very religion, though incomplete, was gentle and harmonious. It was the religion of Nature. He saw the Great Spirit in all his glorious works, and they furnished him with an adequate ritual. And he, too, could find language in which to express his adoration of the mysterious God; not invisible, for had he not expressed himself in flowers, in streams of running water, in the lightning and the tempest? He could worship and praise as well as his white brothers; for the voice of Nature sounded fresh in his ears, and he echoed her truths in strains of glorious eloquence. But, with all this, he was heathen; for revelation had not yet disclosed to him the harmony of her awful voice. His soul was yet dark, like his skin. The origin of mankind was traced by this simple-hearted people to 'a man and woman, made by their great God, of stone, which, upon a dislike, he broke to pieces, and made another man and woman of a tree, which were the fountains of all mankind.' In such a condition, was this interesting people thrown, by God's Providence, upon the mercy of the Puritan elders." p. 234.

There are some points in the nature and history of Puritanism which cannot be too often held up to us for examination. They will serve as beacon lights to warn us to avoid those dangerous rocks and quicksands on which their goodly schemes for unity were wrecked. And the first and worst of these was the unrestrained exercise of private judgment, and the concomitant doctrine of "development," in which though starting from a different point, the Church of Rome meets that of the Puritans. This was succinctly embodied in the farewell advice of

Robinson to his flock, who were, to be sure, one step in advance of the Massachusetts immigrants. The latter, however, soon came up with them. They were commanded, "If God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry; for he was very confident the Lord had more truth and light yet to break out of his holy word. . . . Also, he put us in mind of our church covenant, to receive whatsoever light or truth shall be made known to us from his written word; . . . for saith he, it is not possible the Christian world should come so lately out of such thick anti-christian darkness, and that full perfection of knowledge should break forth at once."* The Massachusetts colonists were worse off in one respect, they had even less to start upon.

What error was there which might not have been expected to spring up from such a root? As we read the record of a synod held at Cambridge in August, 1637, we might almost ask what error was there which did not in fact spring up. That synod drew up a catalogue of eighty-two erroneous opinions "found brought into New England, and spread under hand there." But we must here quote from Mr. Oliver:

"In the Primitive Church, when faith was bright and strong, Christianity shrunk from the presence of a doubt. A single heresy, whenever it exhibited itself, was sufficient to summon from the four corners of Christendom a cloud of witnesses, who, mighty in truth, would cast it forth as an unclean thing! Behold these zealous Puritans, hardly yet weaned from the mother that bore them, and with the experience of scarcely 'a lustre of years,' sitting in judgment on 'eighty-two blasphemous, heretical and erroneous' principles, which, under their own system of culture, had sprung up on the virgin soil of Massachusetts! Three weeks of heated discussion were consumed by this synod. The angriness of disputation was relieved only by the obscurity of expression. The controversialists lost themselves in the most cloudy regions of abstruse theology, and dealt in terms as vague as they were incomprehensible." p. 178, 9.

We hardly dare to say how many synods or similar convocations of the clergy followed upon this, and within fifty years. Certainly there was one in 1648, another in 1662, and others in 1679 and 1680. Mr. Drake† says of the synod of 1662, "It does not appear that this famous synod were able to settle anything." A quiet and deserved sarcasm, which need not have been confined to that particular synod. Each one that was held made their divisions the more apparent. That of 1680 was, perhaps, the most discreditable to them. "Its object was doubtless for effect in England. Some act was

* Winslow's Brief Narrative in Young, p. 397.
† History and Antiquities of Boston, p. 362.

thought necessary, probably, by which an impression might be produced there that the Church government in New England was tolerant, or in uniformity to the English Church."* If this were so, it was merely to produce *an impression*. The law which prohibited the "observing any such day as Christmas or the like, *either by forbearing labor, feasting, or any other way*," was not repealed in fact till 1681.†

We cannot undertake to give anything like a connected sketch of all the "developments" which the Puritan Church underwent within even this first fifty years. We will quote Mr. Oliver again for an excellent summary of the confusion which prevailed even after the "covenant" was established:

"To follow the progress of the Puritan Church, from its assumption of extraordinary purity to its acknowledgment of extraordinary weakness and inefficiency, is both curious and instructive. Ere it had left the embrace of its 'dear mother,' it declared that it was going forth into the wilderness to enlarge her authority and to promote her glory. Hardly established in its new home, the Puritan Church avowed that its principles agreed with the faith of the Church of England, and that it separated only from her ceremonies and discipline. Soon, the Antinomian controversies called for a synod of all the churches, to pronounce authoritatively upon the conflicting opinions, which distracted church and state, and threatened the dissolution of both. Yet a few years, and the famous synod of Cambridge, 'taking into consideration the many heresies that were daily broached,' solemnly adopted the Confession of Faith promulgated by the Westminster Assembly, and, crushing the serpent that had crept into the churches of Christ, declared it to be 'holy, orthodox and judicious.' Fourteen years passed away, and the Puritan Church was shaken to its center by a doctrinal strife concerning baptism and communion. Another synod was assembled at Boston, by order of the general court; and the answers it returned to the questions, 'who are the subjects of baptism?' and 'what is the relation of the several churches to each other?' 'were clogged by the dissent of several reverend and judicious persons,' among whom were Chauncey, President of Harvard College, and Davenport. Again, the general laxity of morals, and 'visible decay of the power of godliness,' were the cause of the famous reforming synod, which besides declaring that 'a thorough and hearty reformation was necessary, in order to obtain peace with God,' recommended a revision of the New England Platform, and the renewing of the covenant by the churches. Finally, the same synod, at a second session, promulgated a new Confession of Faith, varying to some extent from that of Westminster, and corresponding to the one set forth by the elders and messengers of the Congregational Churches assembled at the Savoy, in London, more than twenty years before. This last effort of the Puritan Church was soon followed by a general lament over the apostasy and unbelief of the times.

"These frequent meetings of the elders or synods, although by a fundamental principle of the Puritan Church, they could publish no authoritative decrees, show from that very fact, a failure of the ostentatious experiment that Puritanism was trying in the New World; not so much through any important change in the articles of belief, as in a perpetual necessity for resuscitating and increas-

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* Drake, p. 438. And see note, with quotation, from *New England Justified.*

† The historical works commonly say 1677. But see the original records of Mass. V., 320–322.

ing them. The Puritan Church was always ready to crumble into a dozen sects; and it therefore became necessary that the various factions should confer together, and arrive at some common results, in order that they might be enforced and established by the civil authority. Most of these synods were called by order of the magistrates, who thereby professed themselves to be in distressing doubt concerning the vital truths of religion. Few of the opinions of these synods were unanimous, and none were universally regarded, for the people followed the elders in diversity of belief. The flood-gates of private opinion were open, and a plausible speaker of heresies was often supported by a strong party, in defiance of every effort to preserve orthodoxy. Indeed, it was no uncommon thing for learned brethren, on their admission to the religious franchise, 'to entertain the churches with notable confessions of their own composing.' And such was the arrogance generated by the chaotic dogmas of Puritanism, that 'young men of low degree' would not scruple, in religious discussions, to assault the positions assumed by the elders and magistrates." pp. 166–7–8.

Closely connected with these differences was the system of persecution which followed upon them. The dominant party ran riot in their excesses; those who differed from them were, at the best, in their judgment, guilty of "impious ignorance."* This story is too well known to need much comment in this Review. But we should be glad to know, in what, if in any thing, the doctrines which Cotton maintains as fully and boldly in his "Bloudy Tenent washed," as in the original "Bloody Tenet,"† differs from the doctrine of the Inquisition.

How pleasant to turn back from this view of things to a passage where our author glances at the state of the Church of England, when our forefathers left her to found the Puritan Commonwealth:

"Religion never makes men stocks, says an old Puritan writer. The enterprise, so solemn and so irrevocable, in which a handful of gentlemen were about to engage, was calculated to excite in their minds the most intense anxiety. Hitherto they had remained in the Catholic Church, into which they had been baptized. This Church was national. Its history was identified with all that was glorious in the English name and character. It had imparted dignity and equity to the laws. Its ritual was the familiar language of household worship. Its festivals and fasts were the periods for national rejoicing and mourning. Its articles of faith were, for the most part, pure and conservative; and wherever a blemish could be detected, it was owing to the spirit of indulgence towards Puritan prejudice. Its churches and cathedrals were the ornament and pride of hamlet and city. Its churchyards contained the ashes of friends, relatives and ancestors. No wonder 'their bowels yearned within them,' when they

* It was at a later date that Mather called the doctrine of the Apostolical succession a "vile, senseless, wretched whimsey;" and that a President of Harvard College thought it worth while to insert in his last will and testament, his detestation of the "hell-bred superstitions of the Church of England."

† Cotton complains in the treatise first named, that Roger Williams ought not to have made the original letter, styled by Williams the Bloody Tenet, public, on the ground that it was a private letter written for the satisfaction of a poor prisoner for conscience' sake. But in the letter he refers to a treatise, which had been previously published, with reasons justifying the doctrine of the letter!

thought of bidding it farewell forever. What motive could prompt an undertaking so vast, so unusual, so forbidding? Did the spirit of ambition lurk in their enthusiastic dreams?

"The Church of England was no phantom, conjured up by the diseased imagination of a vicious monarch. Its chants were sung before the barbarians of the North had swept like a tempest over the fertile provinces of degenerate Rome. Tradition, revealing glimpses of truth through the darkness of those early ages, still delights to recount how the great Tentmaker himself carried the laws of Christianity not only to the Romans, but also to the Scythians, the Huns and the Britons. Legends are still extant which relate how British kings, though vassals to Rome, voluntarily submitted to a nobler servitude at the font of the Christian Church. And the venerable Bede narrates with pride the triumph of the first British martyr, ere the light of Christianity had dawned upon the hearts of the Pagan masters of the world." pp. 369–70.

Mr. Oliver follows up this passage with a brilliant sketch of the history of the Church of England. Indeed, the whole of Part I, of Chap. V, is well worthy of careful study.

Mr. Oliver's book is chiefly valuable to Churchmen in the opportunity which it gives them to compare the uniform doctrine and teaching of our Church, with the ever-varying phases of Congregationalism. To those who have had opportunity to take an inside view of modern Congregationalism, it is well known that generally, the most simple-minded and devout of them are practically willing to concede that "for those who prefer it," an Episcopal Ordination is "well enough;" and where their Clergy seem in doctrinal teaching to approach those of our Church with whom they come in contact, they cannot understand why those "Episcopalian ministers will not exchange with their ministers." They liked "Doctor" Eastburn's "remarks" at the last Tract Society meeting, where their own minister presided; how does it happen that "Doctor" Eastburn will not let this same minister preach in Trinity Church? They are as tolerant of us as we could wish in our day, if we will meet them on an equal footing. Again and again we have heard these good people say, "What we do not like about you Episcopalians is your exclusiveness; your ministers will not exchange with ours."

But this is not the true Puritanism of our early settlers. They held plainly that the only true Ordination was of and from the congregation which called them; that it was received from them by induction into the parochial pastorate, and ceased when that relation was severed; that it must be again renewed before "the seals," (*i. e.* Baptism and the Lord's Supper,) could be validly administered. It is well known that many Presbyters of the Church of England came to New England, desiring to live in the exercise of their holy calling here, vainly imagining that things might here grow and proceed in a holier way

than they could in their native land. Among them were John Wilson, Thomas Hooker, and John Cotton, all of whom, when arrived here, underwent in due time a new ordination by "the brethren." Some of them lived more strictly up to the rule than others, and not being set in a parish over which laymen had ordained them, would not exercise their ministry. John Cotton, for instance, would not while in that condition baptize his own son, born on the voyage hither; so that the afterwards famous Mr. Sea-born Cotton did not get even that watery name in Baptism, until his father having reached terra firma had been indued by the laymen of this new flock with apostolic power! There were others who were not content to practically ignore their former ordination, but must needs renounce it with words of loathing. Such, among too many others, were Higginson, Skelton, and Phillips, who, as it were, tore their surplices over their own heads, and by the just judgment of their own hands stood forth as "plucked priests."

There were other such presbyters who would not *in terms* renounce their Episcopal Ordination, but held it at the least as good as that received from laymen, and yet attracted hither by the vain hope that personal religion would become more prevalent in a State where the appearance of it was made the test of fitness for every honorable position, and where all the inhabitants should be closely watched, were content under the new order of things to preach and practice for the most part upon the system of Geneva. Such an one Peter Hobart, the first minister at Hingham, seems to have been. The State tolerated him for a time, notwithstanding that "he refused to baptize no children that were tendered to him."* But when it appeared that "he was not so fully persuaded of the Congregational discipline as some others were," the magistrates knowing that "he was a bold man and would speak his mind," forbade him to preach in Boston, even at a wedding.

Of this last class, some lived out their lives, and went to their graves in peace; but with others at times the memory of the past, of their native land and of their native Church, wrought too strongly for silent endurance, and if the Church of England, or any point of her doctrine was mentioned, their hearts leaped for joy, so that they must needs testify to

> ——"her heavenly ways,
> Her sweet communion, solemn vows,
> Her hymns of love and praise."

But when any one did so, let him beware! It was barely

* Young's Chronicles, p. 402–3 and Notes.

lawful to *think* so; the *spoken* word was fatal. Whoever uttered such words in Massachusetts, had better at once fly from its jurisdiction! So it was with Mr. Francis Bright, "a godly minister"* at Salem. So it was with "Master Doughty," at Taunton, who ventured to believe that the children of all baptized parents, at the least, should be baptized, "and spake so in public,"† whereupon he was seized by the Constable and dragged out of the assembly in which he had uttered such bold words.

In short, no presbyter of the Church of England was tolerated within the Colony, unless he conformed to the local ecclesiastical views. Thus William Blackstone, the first settler of Boston, who chose the place for its "sweet water," having lived there nine or ten years, was forced to abandon it for the sake of peace, though he was not inclined to exercise his ministry.‡ The place of sweet waters became to him a very Marah. He had come to this country to avoid "my lord bishops," but here he found "my lord brethren" more intolerable.

The Church, however, then held as she does now, to the one valid Ordination by Bishops. She did not in her days of persecution acknowledge these ordinations by the people. And now that she has risen from the dust and is acknowledged by all as possessing a true and proper ministry "as good as any other for those who like it," she takes no other position than that which she held in her adversity. The sects of Congregationalism cry out upon her now as a persecutor. She is just what she was when they persecuted her. They are not. If they were true to their principles, they would acknowledge neither Presbyterian nor Episcopal Ordinations. Yet they do acknowledge both.

Mr. Oliver justly gives a large part of his treatise to a juridical and historical inquiry into the nature and effect of the original Charter of the Massachusetts Colony, and a large part of the new matter in this volume consists of a discussion of the events which followed upon its forfeiture. This we have in vain attempted to abridge into some form which should give our readers an opportunity to judge of its force and manner. We find it will not bear abridgment; the matter is too solid, and the parts are too well fitted together; and we must content ourselves with such a sketch of these events as we can frame from such materials as we have furnished to us. We do this the more willingly, however, because after a

* Hubbard's New England, p. 113.
† Lechford's Plain Dealing, p. 42.
‡ Drake's History, p. 96 and Notes.

patient study of the subject we are convinced that at least one principal actor in those scenes has never yet had full justice done to him. We refer to Sir Edmund Andros, a Memoir of whom, (God willing,) we hope at some future day to lay before the public. Even Mr. Oliver has not, we think, done him the full justice which he merits. Let us look at the position in which he was placed, and the facts and circumstances which surrounded him in his New England government, and then judge of his acts in the light of such general traits of his character as have come down to us. We shall readily combine this with our sketch of the Charter Government.

This "Charter" was, in its origin, one granted to a private Company; but under it a public Government had been set up. The right to colonize under it was granted in subordination to the Crown; the Government set up under it assumed to act independently of the Crown. The Charter was granted in subordination to the laws of England; a fundamental part of those laws established the Church of England; dissent from her ways was rather tolerated than allowed. But the Government set up in Massachusetts under this Charter, persecuted her ministers, and would not tolerate her Holy days. Even in the reign of Charles the First, contempt after contempt was put upon the power which granted the Charter; the Cross was cut from the banner of England; the Crown was trampled under foot. During the period of the English Commonwealth the settlers grew bolder, and after the restoration, though willing to make any *pretences* which should not change their real position, they were in fact as rampant as ever. But the persecutions which Churchmen, as well as others, met in Massachusetts, at last stirred even the dissolute heart of Charles II. In 1664, a Commission came out to examine into the reported abuses. They found them more than true. Their own authority was publicly contemned. The conversion of the Indians "to the knowledge and obedience of the only true God and Saviour of mankind," which the Charter declared to be the "principal end" of the plantation, had been almost lost sight of. The Church of England, which *Magna Charta* provided should "enjoy all her liberties," had here no liberty at all. Her ministers had been barbarously used and driven out.* To seek to establish her Services was a crime. Quakers and Baptists had fared worse. The Puritans of Massachusetts who hated the Book of Common Prayer, and set forth so lustily, as if it had been in derogation of it, that the Scriptures contain

* Drake's Hist., 467.

all things necessary to salvation, did not read those Scriptures in their public services. The unlettered man could gain no knowledge of their precious contents, except as they were seen through the distempered mind of the Puritan minister. Persecution did not end with life. The Church Service was not allowed to be read over the grave of an Episcopalian;* the true Puritan of those days was buried in dumb silence, without a word of hope or prayer, and went down into his grave as if there *were* no Risen and Ascended LORD; and, as if, indeed,

> "Darkness, death and long despair
> Reigned in eternal silence there."

The political usurpations were as great as the ecclesiastical, and in the end, A. D. 1684, by as just a judgment as was ever rendered in Westminster Hall, the Charter was vacated. The necessary consequence was the appointment of a Royal Governor. The choice fell upon Sir Edmund Andros. It was a happy choice. Whatever theologians may say in matters within their own province, we venture to assume that in political life, at least, men do not suddenly become either good or bad. Much less do they, having changed the good for the bad, as suddenly revert to the good. But we must believe that Sir Edmund did so, if the calumnies of his cotemporaries among the Puritans of Massachusetts are to be credited. Before he came to New England as its Governor, he had been the acting Governor of New York. There he had used his influence to extend popular rights and the legislative franchise.† In religious matters, he was there appealed to as "the father of the Commonwealth,"—as one through whose influence the "honor of God was likely to be promoted," and the "observance of Sabbaths enforced."‡ While at New York, he had not confined his care for his fellow subjects to his own Province, but, according to Governor Dongan,§ saved New England from ruin by the war-like tribes of Indians. His influence among the Indians was great and well deserved; and his judgment in their affairs excellent. Had his advice been followed, King Philip's bloody War would never have occurred. As it was, he averted the conflict until there was strength enough in the Colonies to protect themselves. Such was his character *before* he came to Massachusetts as its Governor.

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* 1 Hutchinson, 319. † 2 Bancroft, p. 406. 2. Hildreth, 56.

‡ 4 Documentary Hist. of N. Y., p. 191, octavo ed. p. 119. quarto ed.

§ 1 Documentary Hist. N. Y., p. 154, octavo ed. p. 99 quarto ed. See also his frank and friendly letter to the authorities at Boston, in Hutchinson's Collections, p. 476.

Soon *after* his departure from New England, he was made the Governor of Virginia. The account which history gives of him there is, that he was "actuated in his administration by a sound judgment and a liberal policy; exact, diligent and methodical in the management of business, of a conciliating deportment, and of great generosity."*

But he was more than this. A true servant of the Crown, but hating the dissipation of the Court, he chose to fly from its wickedness to serve his King as a soldier in the ends of the earth. He did his whole duty in the best spirit of old fashioned knight-errantry. No one ever doubted his courage, and in his roughest military expeditions he shared the accommodations of the commonest soldiers.† He was as benevolent, too, when occasion served,‡ as he was bold in the face of an enemy.

But he was more than *this;* or rather, the holy fire within his heart warmed and gave lustre to these virtues. He was a true and loyal Churchman, and carried his whole character into his Churchmanship. Judging thus of him, let us endeavor to put ourselves into his place—to surround ourselves with all the circumstances and memories which crowded on him, and work out in our own minds the interpetration of his acts, and enter into those feelings which, without doubt, agitated his mind and directed those actions. We do not expect those who are not of our communion to appreciate this view of one who has been so often styled "tyrant" and "monster," and only those who are thorough and true Churchmen can be expected to enter deeply into it. We shall for the present be content, if to such men we can vindicate the memory of Governor Andros.

It was the twentieth day of December, A. D. 1686, almost on the eve of Christmas, when Andros landed at Boston. With all its hallowed associations in his heart and mind, what a contrast was here before him! The penalty for keeping that day holy, it is true, no longer existed, but no one as yet had dared to keep it publicly. His first care, after landing, seems to have been to provide for the religious celebration of that day. He at once "convented" the principal men of the town, and demanded that one of the places for public worship should be assigned to him for the Church's Service. Argument and entreaty could not prevail so far, and, indeed, it was not long before he learned that the Church was even then tolerated only

* 2 Burke's Virginia, p. 316.
† 1 Hutchinson's Massachusetts, p. 331.
‡ Beverly's Virginia, p. 91-92.

through fear of the royal power, and that it would be necessary, in order to secure the Church's rights, first of all, to establish that power. A room in the State House was all he could obtain in season for the celebration of the Nativity, and the feast was there kept, in the second story of an old wooden building at the noisiest spot in Boston.

We take it that, after all, it matters but little to the devout Churchman where his Christmas is kept. If it be in the stateliest cathedral, he hardly thinks of that; and if it be in an awkward upper room, unceiled and unpainted, it is a far better place than the lowly manger on which our thoughts are concentrated. We are so occupied with His humility in stooping so low to save us, that we can hardly stop to think of, or care for *our* circumstances. The open sky and the poor shepherds' chilly watch are most in harmony with our meditations and feelings. Sir Edmund, then, bore this in patience; but in that year the Christmas holidays were at their shortest measure. Epiphany brought to his mind how the pledges for the making Christ "manifest to the Gentiles," which the Charter of Massachusetts recited, had been broken. He saw the poor aborigines learning only the white man's vices, and learning, on account of these vices, to hate the white man's God. He had hardly time to ponder this, when the foreshadowing of an early Lent fell upon him. Lent came, and the Christmas wreaths removed, was kept with daily prayer. Each day, the indignities to which the Church was subjected, became more apparent to him. As Lent advances, every faithful Churchman grows more sensitive for the Church's honor. Each day these indignities grew more unendurable. Passion Week at last came, in all its gloom; and now these insults to the Church seemed to be appropriated and to become an insult to the Blessed Lord Himself. To endure it longer was too much for a Churchman's heart.

We have said, that it matters but little where one's Christmas is kept; but, on Good Friday, we seem to need all the consolations which place and art can supply; such consolation as Mary must have felt when she broke the costly box of ointment "very precious" and anointed Him for His burial. If we can worship in some lofty pile which a noble heart has reared in memory of His all-atoning sacrifice, we begin to feel that now at least He is not wholly forsaken, even by His disciples. We need at *this* season all the support which outward circumstances can give. And we may be sure that under such circumstances as we have been considering, Sir Edmund's heart swelled at all these indignities, put, as it seemed to him, directly upon his Lord and Master. If he allowed this to continue, he

seemed to himself to in some sort countenance those who mocked and buffeted his Saviour. *It could not, should not be!* On Wednesday of Passion Week, he sent for the Puritan Clergy and deacons of the best meeting-house in Boston—the Old South Church—and asked in civil terms for the use of it on Good Friday. They could not plead their own wants, for they had no Friday services. Having exhausted their power of evasion, on Thursday they were driven to declare the bold, bad truth. They hated the Liturgy of the Church of England, and in conscience could not, and would not voluntarily, allow it to be read within what were to them holy walls.* To his loyal spirit, and to his mind, in which the legal principle† that all titles to land by the forfeiture of the Charter had revested in the King was plain and clear, this was little better than treason. The thing was settled. He *could* make use of the power which this forfeiture gave to the King's representative, to obtain possession —at all events, he *would* have possession, for the next day's Services at least, and he threatened that force should effect what his entreaties and commands could not. The Clergy and their friends would not yield; the sexton, however, yielded to the power either of grace or gold, and at his Excellency's command on Friday the Church was opened.

Once in possession, the Governor found that by a little care he could, except on Easter, Whitsunday, or some special occasion, continue his services without at all disturbing the usual course of the Parish services. Sewall ‡ confesses that in general it proved "little hindrance, save as to ringing the first bell and straitning ye deacons in removal of ye table." Upon some complaint subsequently, his Excellency, to the surprise of the Puritans, offered to have the Morning Service at eight o'clock, and accommodated them by such hours early and late for the Evening Service, that they had "very convenient time."§ We are tempted to extend our remarks upon this occupation of the Church, but we will not now do so. It is too clear from Judge Sewall's diary, and from all the circumstances, that what troubled them was not the actual interruption, but ‖ the "profanation" of their house by the "Cross in Baptism, and ye holy days." This interruption continued the longer from the persistent refusal of this same Judge, and others, to sell

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* Sewall's Diary, in "Wisner's History of the Old South Church," p. 93, 94.
† 1 Hutchinson, p. 330, and Notes.
‡ Wisner's Hist. &c., p. 94.
§ Ib., p. 95.
‖ Ib., p. 95, Note.

land enough for the erection of a Church for the use of the English Communion. This, however, Andros accomplished before he was deposed by the mob.* The populace, however, instigated by the violent language of the men who should have set a better example, were ready to wreak their vengeance upon the material fabric of the new building. "Whoever," says a cotemporary writer, "will take the pains to survey the glass windows, will discern the marks of a malice not common."†

We have dwelt at length upon this act of Governor Andros, because it is one for which he has been most violently censured. But the other acts of his administration perhaps will be found to have been, even if violent in manner, to be well grounded in principles of law. There is good ground to contend that the Indian deeds were in law, had the point been made seasonably in the courts, "no better than the scratch of a bear's paw." And how could one corporation, like that established by the Charter for the colony, create another corporation? Sir Edmund seems to have especially enjoyed the application to the unloyal inhabitants of Massachusetts of some technical principles of law. When he declared so positively "there's ne'er a town in New England," he was technically correct; for if these municipalities *had* been created by a sufficient power within the Charter, they had fallen with that Charter. And so of all his other acts. No one occurs to us now which may not be in some such sort supported, and his rough speeches were uniformly made upon circumstances of great provocation. As one instance of the injustice done to him, we may refer to Randolph's famous saying, which it is customary to quote as if said of Andros' administration,—viz, that "they were as arbitrary as the great Turk." Hutchinson himself quotes this as if said "with an air of triumph,"—1 vol., p. 330, note. But in fact it was written by Randolph, by way of disapprobation of the acts of certain agents of Colonel Dongan at Pemmiquid, as appears by the letter printed in full in Hutchinson's collection of original papers—pp. 561–565. The persistence of our historians in this matter is the more censurable, since attention was called to it in a foot-note added to p. 330, in the third edition [1795] of Hutchinson's history. It would seem from a passage in Hutchinson,‡ that unpopular as the administration of Andros was with the Puritan settlers, matters still went for-

* This took place April 18, 1687.
† Palmer's Narrative.
‡ 1 vol., p. 324.

ward more regularly and systematically than our writers usually represent. The insurrection of the people prevented the perfection of the intended new model of Government, which we may readily believe from the course of Andros in New York would have been a great gain to the rights of the great body of the people. The old laws of the Colony continued, in the main, the rule for the administration of justice. The new Judges appointed by Andros himself were not disposed to go to extremes, and law proceedings were more formal than they had been. We cannot doubt that if the "great number of bills passed by the council, and approved by the governor,"* which are *said* to have been "lost," could be now exhibited to us, they would help us to interpret many of the acts of the administration of Governor Andros, in a way which would harmonize entirely with his known gentleness and love of order.

The subject grows upon us. But we must stop without giving even a glance at Mr. Oliver's excellent and instructive chapter, entitled "General Reflections on the English Colonial Policy and on the character of Puritanism." It is worthy of careful study. Before we close, however, we will take the liberty to use the words of Mr. Oliver, which indicate not only the spirit in which he has written his book, but that also in which we have endeavored to review it:—"*It can never be grateful to men to learn that those whom they have been accustomed to reverence are rather open to censure;*" but while on the subject of this early history of Massachusetts, we confess that our first duty is owing to THE CHURCH, "the mother of us all;" and that we should be unworthy sons, if in attempting to observe rules of respect to our forefathers' memory, we should allow their misdoings to be so set forth in history as to defame *her* good name, and obscure *her* just glory.

* 1 Hutchinson, 324. Where and what are the minutes of those bills which existed, it seems, in Hutchinson's day? Are they, too, now "lost!"

Art. VI.—WHAT THE FREE-CHURCH SYSTEM REQUIRES.

In former articles on the subject of the Free Church System, we have been mainly occupied in establishing the principle involved,—a principle which lies at the root of all really efficient progress in carrying the Church among the masses of our population. To this extension, the Pew-system is a wide-pervading and deadening obstruction, which "letteth and will let, until it be taken out of the way." Our whole business, hitherto, however, has been only the *removal of obstructions*. We have not shown, practically, how the work is to be done. We have but set the bones of the system in their right places. We have not covered them with flesh and blood, and breathed into them the breath of life. We shall now give the outline of the other changes needed—so it seems to us—to make the Free Church System the mighty weapon of war that it was of old, and that it may be made again, even in our day.

Many of the most enthusiastic and sanguine friends of the Free-Church System, have an idea that all that is needed is merely to have the *seats free*, and a minister willing to live on the proceeds of the Offertory, and that then the thing is done; success must be certain. The work of removing obstructions, therefore, is not yet over. Much of it has been needed in replying to the advocates of pews. Something of it is also required among those who have ranked themselves among the advocates of Free Churches.

In the first place, then, it is idle to provide a Church so Free that no collection is ever made there for any purpose. This might be the proper idea of a Chapel for an Alms House, or some other institution of public paupers. It is an implied insult to all who go there. For it means, either that those who worship there are so miserably poverty-stricken that they cannot give even the widow's two mites (which no congregation, even of laboring men, like to be told;) or else it means, that though they may be able to give, and though the love of God in their hearts may constrain them to give, yet *you* take it for granted that they are so niggardly that they would rather keep their money in their pockets. And taking any such thing for granted, is the surest way in the world to make a congregation niggardly, whether or no. The idea, therefore, is only tolerable in places where the Gospel is as yet a mere stranger—

where no converts have ever been made, no communicants exist, and there is no body of the "faithful," rich or poor, who have any offering of Faith, Hope or Love, to make unto the Lord. In some places where the Church is just starting in hired Halls and School-houses, and has as yet no substantive strength to stand on, it will be well to postpone for a while the calling on the people to contribute to the support of the Church. We do not read that any alms-bason was passed round among the multitude on the Day of Pentecost. But the postponement should be only until there are converts fully enrolled as "believers," "baptized," and "faithful;" and no longer. Of such, it is the duty, the right, the privilege, to offer for the service of Him who hath chosen them; and those who have cure of souls are false to their trust, if they cheat them out of the opportunity. Though there was no collection made on the Day of Pentecost itself, yet, after reading of the conversion of the three thousand souls on that day, we are obliged to travel only three verses further on in the sacred narrative, to discover that "all that *believed* were together and had all things common." Let us look for a moment at the connection thus beautifully and closely established in the second chapter of the Acts of the Apostles:

41. Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand souls.
42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.
43. And fear came upon every soul: and many wonders and signs were done by the apostles.
44. And all that believed were together, and had all things common;
45. And sold their possessions and goods, and parted them to all men, as every man had need.
46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,
47 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

Here we see how long, and how long only, the good work of contribution should be postponed. It is only until there are converts made and baptized. But then those thus admitted as members of the Church, must immediately thereafter begin to let their light shine before men. Nay, the acts and manifestations of love are needful for the life and growth of love. Love pines away, and starves, and dies, if you give it not somewhat to do. It thrives on what it *does* and *gives;* for that is the only substantial way in which it can appropriate unto itself what it receives of the fulness of God. This heav-

enly nourishment, therefore, should be supplied to the children of God, so soon as they become so. In this, as in so many other points, regeneration should follow the beautiful analogy of the natural birth. The mother has no provision for the babe while yet unborn; but no sooner is the man-child born into the world, than nature fills her fragrant bosom to overflowing.

But besides these paupers' Churches, where the people are to have the Gospel so perfectly free that they never have a chance to give anything whatever, there are other cases of a notion but little nearer the truth. It is that Free Churches are very good for the lower classes, and that therefore they ought to be built for the accommodation of that portion of our population. To this is generally added the corollary, that such Churches should be plain, if not mean, in the style of their architecture, because poor people feel more at home in a shabby Church than in one which has the air of gentility about it. There is a certain amount of truth in this. If the air of a Church is the air of "gentility," instead of the atmosphere of dignity, beauty, solemnity and holiness, it will certainly repel the poor. This gentility, however, will be found to reside mainly in the mode of finishing and furnishing the pews. If they are elaborately carved, panneled, cushioned and carpeted, and supplied with Prayer-books in Turkey-morocco, and heavily gilt, the poor man will certainly feel that it is not the place for *him* to make himself at home, for he will know that it belongs to somebody else. But if the seats and furnishings be plain, simple, homelike, nobody need fear that any repelling power will be found in any other part of the edifice, however beautiful. Nay, the aids of architecture, and music, and solemn ritual, are incomparably more powerful upon the feelings of the uneducated, than of those who are more highly refined, and whose critical faculty has been educated so highly, that they behold only with mild approval, those things which, —with coarser, perchance, yet far stronger and really nobler characters—are like the grappling-hooks of the soul, hugging it fast to the Rock amid all the storms and tempests of life. Poor people *love* to see beauty in the house of God, and only the more so, because their condition in life forbids them the hope of ever seeing much of its attractiveness, or dignity, or glory, in their own humble homes. The man of wealth may enjoy at concerts and the opera, or at his own house, the highest triumphs of vocal and instrumental art,—the subtlest and most complicated wonders of scientific skill: and to him, therefore, the Sunday psalm or even anthem, seems dull and tame.

But the poor man, whose highest week-day musical enjoyment is the horrible village fiddle, or the Italian stroller's interminable hand-organ, or perhaps merely his own solitary singing or whistling over his work: to *him* the swell of the organ, and the mingling of his own voice in the multitudinous psalm, is like a going out from himself into a nobler life,—is a lifting him up into a sphere above this common earth, and somewhere near the skies. His own low flat ceiling and narrow lodging-rooms make him feel all the week through, the meanness of his earthly portion, but when he stands in the great Church, on the solemn feast day, in the midst of the congregation, he feels the expansive power of the words of the Psalmist: "Thou hast set my feet in a large room." The breadth of the noble nave, the upward-running lines of the tall shafts and arches —the loftiness of the darkling valley of the roof with its timbered arms and braces—the rich colors of the painted windows —all these tell him wonderful things of the majesty and glory of heaven,—all these he feels are his own as a child of God, as a son in his Father's house: if so be the cruel "gentility" of more hard-hearted "dearly beloved brethren" does not drive him away, saying in manner, if not in words,—"You've no business here. This is the private property of respectable and genteel 'miserable sinners.' Go where you will feel more *at home* than among us!"

Christ's religion is the grand equalizer of all the irregularities and diversities of earth. Its truths are to be used, and rightly used, not to aggravate, but to *compensate* for the crooked operations of time and chance. Each station of life has its duties, indeed; and they are carefully inculcated, and must be faithfully performed, as unto the Lord and not to man. But these are of the more formal (not less necessary) part of religion. They are its outer body. The *soul* of it, however, will be found in the glorious compensating principle, which tends to *do away* these temporary divisions and irregularities, and prepare us for the more perfect manifestation hereafter. Thus the slave, while commanded to perfect submission and patient religious fidelity to his master, is ennobled by being taught that he is "the Lord's freeman:" and what higher title to liberty than that can be found? The master, on the other hand, is humbled by being bidden to remember that he is, not the Lord's freeman, but the Lord's *servant* or *slave;* and that he also hath a Master in heaven. The religion of Christ is not only to "put down the mighty from their seats," but also to "exalt them of low degree." "He hath filled the hungry with good things, and the rich he hath sent empty away." It is,

therefore, a reversal of the whole spirit of the Gospel, to attempt to keep the poor down—"where they belong," forsooth—in those things which concern their religion. That religion is the patent of their nobility: and in it, therefore, ought to be concentrated, for them, all the dignity, beauty, glory, that earth can consecrate to the service of heaven.

We have, indeed, known some instances in which this striking spirit of the Gospel was strongly present, but strangely perverted in action. It has been in the case of wealthy persons, yet deeply pious, who felt with all their hearts, that the true operation of religion *with them* ought to be, to bring them down and humble them, to produce in them that "poverty of spirit" which is a hard thing for any man to acquire, but especially difficult for those who are rich in this world's goods. These friends were living in a condition of great comfort, if not of luxury; but they have told us that they loved best to go to church in some upper room wretchedly furnished, or some school-house where everything looked poor and shabby. They said that they always felt more sincere and devout when kneeling on a bare, dusty floor, than in a grand and beautiful Church, where everything was done decently and in order. This was the working of the true spirit of the Gospel, but it was a perverted working. The *true* working would be to apply the poverty and meanness on the *private residence*, now the model of elegance and luxury, and reserve the beauty and rich adornment wholly for the sanctuary of God, which is so much better worthy of it. But it is with deep and true feelings as with pent up waters. If the right outlet is not made for them, they will tear their own way through, and devastate and destroy that which the very gathering of them together was intended to nourish and adorn. Solomon, in all his glory, was not content until he had made the Temple of God far to surpass even his royal palace; and the same *true* feeling would soon show our wealthy Christians which was the more proper place for magnificence, and which for plainness—God's house or their own. It is the same perversion of a similar true feeling which makes the same sort of good Christians change the Lord's day from the chief of Holy Festivals, into a rigid and melancholy Fast.

Free Churches, then, must not necessarily be mean and shabby buildings, with poor music and worse preaching. They must be *the best that we can offer* unto the Lord. Nothing is too good for Him, or His service. And as He was reckoned among the poor of earth while on earth Himself; and as we are taught that he who doeth good works unto the hungry, the thirsty,

the naked and the stranger,—the "least of these His brethren" —doeth them *unto the Lord;* therefore they ought to be *well* done. No cost, no adornment, no alabaster, no ointment of spikenard very precious, will be out of place, or in vain. Grant that these "poor" are the lowest of the members of His earthly Church, grant that they are neither the royal head, nor the wealthy heart, nor the sceptred hand, but are rather for lowliness, only as the *feet* of His Body; yet remember that upon His uncomely parts He bestoweth more abundant honor; and that, therefore, it was the *feet* of Jesus that the blessed Mary anointed: and lo! the whole House "was filled with the odor of the ointment."

But even with proper buildings, and the true sort of preaching and singing for popular use, the work is only well begun. Not a few have tried it thus far, and have achieved a moderate share of success,—much more than others believed to be possible:—but they have felt a lack. They have been convinced that there was a something or other altogether unsatisfactory in the working of the machinery. They have been satisfied that they had not yet attained unto what the Church system was intended to be. They have tried to devise now one remedy, and now another; and yet nothing seems quite to succeed. Let us examine this thing closely, for it touches the matter to the quick. And although what we have to say on the subject, will be found to have its fullest application in populations that are somewhat numerous, yet, with more or less of modification, it will apply to every country village of moderate size.

The Priest of a Parish is a Pastor, a Shepherd. He it is who has special charge over a special flock, and who must watch over their souls as one that giveth account. For this purpose it is necessary that he, after the pattern of the Good Shepherd, should "*know*" his sheep, and also be known of them. He must be able to recognize the members of his flock, as distinguished from those who are under the charge of some other shepherd. He must be able, therefore, in some way, to put his *mark* upon them, that he may "know" them. This is done on the pew-system, by their enrollment on the list of pew-holders. All who own or rent pews are reckoned to belong to the parish, and few or none other. "Taking a pew," therefore, on that system, is formally receiving the mark by which a member of one parish is distinguished from the members of other parishes. The formation of this definite and well understood *tie* between Pastor and people is one of the very few points in which there seems to be anything good in the pew-system at

all. But it is purchased at a tremendous price,—and wofully debased, too, in the very purchase.

For what does it amount to in practice, for a congregation of goodly size? Parish Priests consider themselves bound—most of them do, at any rate, perhaps not all—to visit each family or individual of their flock once, or perhaps three or four times, in a year. In large city parishes, it is only once, and very hard work to accomplish *that*. It is commonly done at the beginning of the year, the industrious priest undertaking to get through so many each day, of the families on his pew-list. His visits must be short. They are liable to a multitude of interruptions and mischances which may prevent them from being profitable, either to himself or his parishioners. They come to be as general and as utterly formal as the auricular confession once a year, before Easter, has become in most cases in the Church of Rome. There are hundreds to be "confessed" within a given time. The sins of a whole year cannot be detailed with anything like the desirable speed. So each penitent is conveniently hurried through a "general formula," receives absolution, and makes way for the next comer. Occasionally, beyond question, good is done, and much good, even in a brief interview, once a year—provided circumstances be favorable. But these cases are only the exceptions.

There are, of course, a certain number of the flock, whom the Pastor sees much more frequently, nay, habitually, during the year. But these are the more zealous and helpful of his people. These are his Wardens and Vestrymen, his District Visitors, his Tract Distributors, his Sunday School Teachers;—these are the choice ones of all he has, those who are the furthest advanced along the way of life, so that they can help others also in turn. And therefore these, who see most of their Pastor, are really those who *need him least;* while those whom he sees—or finds to be "not at home"—once in the twelve months, are precisely those who need looking after the most. They are the dullards, the laggards, the sluggards;—those in whose heads or hearts some nail of error sticks, as between stones;—those who nibble a few green blades along the road side, but need the encouraging voice or even the gentle violence of the Shepherd's hand, to make them enter into the midst of those who are on the way to the green pastures;—those in whom the chronic chill upon the soul hinders the warm word from the pulpit, and will not let it penetrate beyond the outer court of the ear;—those in whom the sense of spiritual loneliness, or of undeserved neglect and desertion, or the mere absence of cordial sympathy with fellow-Christians, renders the whole circula-

tion of the spiritual life torpid and slow, if it does not make it at length to become stagnant altogether, and finally to dry up and disappear. Such sheep there are, in considerable number, in almost every flock. They need *cherishing;* and they do not receive it. They hang on for a while,—perchance for a long while,—and at length, when they drop off by death or removal, few know it, and still fewer care. Beyond the Priest's more immediate circle of friends and fellow-helpers, therefore, it is generally the case that not a little of apathy, indifference, deadness, prevails,—a want of sympathy both spiritual and social—and a consequent want of coöperation in all good works. This is more or less the case, even in the best and most zealous and flourishing of our pewed Churches everywhere. And it is the case, moreover, even where the Pastor knows all his own sheep, at least well enough to catalogue their names and residences from the pew-list.

But on the Free-Church system, as at present tried among us, not even this advantage is enjoyed, so far as the definiteness of the pastoral tie is concerned. On the Pew-system that tie is wofully debased, from being a purely spiritual relation, to the being a mere pecuniary bond. So long as pew-rent is paid at one Church, the parishioner is "spiritually" connected with the Priest of that Church. So soon as rent ceases, and is paid for another pew in another Church, the "spiritual" jurisdiction changes also. It is therefore grivously debased. It ought to be a three-fold cord of Love, instead of being merely a bit of golden wire. But—good, bad, or indifferent—it is a positive, definite, tangible *tie.* In our Free-Churches, as at present conducted, that pew-tie is broken, and nothing equally definite has yet taken its place. Where the building, the music, the preaching, are what they ought to be, or anywhere near it, there is never a lack of a congregation. Fairly full, or crowded, is the general rule for all such Churches, morning, afternoon, night,—we were going to say Sundays and *week-days*, and it would be true, as compared with pewed Churches which are open for dull, monotonous, unmusical week-day services. But how to bring all these people into definite personal relation with the Priest as their Pastor?—*that* is the question. The crowd throngs around him,—on every side some well-known, faithful, familiar faces; but among and beyond these, hundreds whom he does not know, and whom he can find out no practicable means of reaching: He scatters the seed broad-cast, and these strangers may receive it in an honest and good heart; but he, with the best will in the world, cannot follow them up, to watch the springing and the growing, to remove the weeds, to pluck up the

thorns, and to give all the benefits of good husbandry, that it may bring forth an hundredfold for the harvest. Such strangers, especially if they habitually occupy the remoter parts of the Church, may attend its solemn services for months and years together, and the Priest never know anything about them all the while.

It will not do to say that this is all the fault of the Priest. It is no such thing. Priests are but men, and they cannot do everything at once. They have the proper function of their own Order heavy upon them, and *that* it is their duty to attend to first. And that is, "prayer and the ministry of *the Word*." They must be "apt to teach." The good Priest is a man "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." He must break to them the bread of life. This is indeed the proper business of a *Pastor*, which means, *one who feeds*. The study and care which this requires, must necessarily occupy a very large share of his time. The general government of his parish, and all the charities and good works that may be connected with it, the visiting of such of the sick as may need his priestly ministrations, the conversing with those who are specially troubled in mind by sins, or confused and perplexed with doubts or difficulties needing his experienced skill to remove: these will occupy him to such a degree, that, being only a man, and there being only twenty-four hours in his day, the detailed total of the personal work of the parish will be utterly beyond his power. And yet there *ought to be* that personal contact with each individual, frequent enough to produce full acquaintance, and so much, at least, of cordial confidence and sympathy, as will produce a zealous, strenuous and habitual coöperation in all good works.

The system requires, therefore, another Order of Ministers—for Ministers they must be, that they may be clothed with proper authority—an Order intermediate between the Priest and the People. It is a simple, indispensable, absolute necessity, if the work is ever to be done at all. The pew-list, with its miserable little thin twine, spun out of the bowels of Mammon, may persuade men that there is, in it alone, coherence enough for all ordinary parochial purposes; and this cheat is one of the worst parts of a bad system. But the Free-Church plan, *in operation*, finds itself face to face with the great gap between Priest and People, and the very honest and straightforward reality of the system itself, renders any dodging or blinking of the issue altogether impossible. That *great gap between the Priest and the People must be filled up*, or, for all

purposes of conquest, to say nothing of Pastoral care, our parochial system must be set down as, in a great measure, a failure.

True, nearly everywhere now—at least in every place where the revival of earnest Church work has begun to operate—we hear loud and emphatic confessions of this *great gap*; and we find one attempt after another made to fill it up *with laymen*. In England very extensively, and here to some extent, the plan of Scripture Readers has been tried; and with some measure of success. Sunday-school teachers, Guilds, Brotherhoods, and various similar Societies, have been pressed into the traces. The *active coöperation of the laity* is called for in all quarters, as indispensable. The faithful women of our congregations are, to some extent, in most of our Parishes, organized for operations among the distressed. But, in the first place, where such agencies are really at work with hearty energy and success, they manufacture work for the Priest faster than any one man can attend to it, (for there is much which a Minister may do satisfactorily, but which a layman cannot;) and finding this *embarras de richesses* really oppressive to a well-meaning Rector, if not likely soon to break him down altogether from overwork,—or, perhaps, at the same time, finding their own zeal cooling a little, and bethinking themselves that as they are not in Orders, it cannot be their absolute *duty*, as mere laymen, to undertake so much;—they gradually slacken their exertions, and before very long, everything has slipped back into the old track. Or where overmuch zeal in the lay-workers outruns a slender amount of knowledge, and an enthusiastic energy of temperament is relied upon as a full warrant to set lawful authority at defiance; then disorders, bordering on fanaticism, corrupt the good that is done, and in all probability the last state is worse than the first. Mere zeal, without self-restraint, recognition of authority, steadiness of training, and reliability of character, is not so much a help as a hindrance. There is no humility in it on either side—either the leaders or the led. It has been the cause of nearly all the sects now in the world, or that are likely to be born hereafter from the same prolific parents of schism and confusion, and these are *Spiritual Ignorance and Spiritual Pride*, brought together in the heat of well-meaning but self-willed and excited temper, and thus deceiving themselves and deceiving others too, into all sorts of pernicious and obstinate errors.

For the root idea of the whole work of the ministry and the external machinery of the Church, is contained in the one word *Apostle*, even as the tree is contained in the germ. An

Apostle is one *sent*. The pool of Siloam, in which the natural-born blindness of fallen man is to be washed away, is by interpretation *sent*. There is no volunteering, no acting out of one's own head, about it. The authority comes from God to man, and is not a thing which originates with men, and which God will therefore receive at their hands. And God's way of speaking and acting is through His Church, with which He has promised to be until the end of the world; whereas He has made no such promise to any special individuals among the laity of that Church, however well-meaning or zealous. Ministerial power, therefore,—the right to act towards men on God's behalf, in things pertaining to God,—must come, and can come, only through the appointed ministry of the Church—through those whom Christ hath *sent*, and to whom alone He hath confided the power of *sending* others. And this sending, to be fully effectual, must be in the way which He has appointed, and in order to fulfill the ends which He has designed.

Those ends are absolutely indispensable for the living energy of any large, and conquering, and *compact* system. Methodism may teach us a wise lesson in this. The gap between Minister and people was filled up by Wesley, with the *class-leaders*—an Order of sub-ministers who were the vital power in the growth of that zealous body of Christians, and whose energy and vigor produced and maintained the energy and vigor of the whole body. They are now, in many parts of the land, falling into abeyance or inactivity—dropping gradually out of the system; and as they disappear, the full life and glory of the denomination is departing with them. In vain did Wesley incorporate this part of his plan as a fundamental feature in his Book of Discipline. He was but a man. And if the voice of the Holy Ghost in Holy Scripture has not been enough to keep the Order of Deacons in a state of practical efficiency in the Church of Christ, it is no wonder that a mere man like Wesley has not been able to keep his class-leaders effective in the Methodist denomination.

And if he could not succeed, even when incorporating this feature into the fundamental frame-work of his society, how can we expect to do it, when our various devices for lay-agency are not only omitted from our Prayer-Book and Constitution, but are not even mentioned in the Canons, or formally recognized in any way whatever? They depend upon the purest and merest voluntaryism of the hour. They derive their sole authority—such as it is—from the verbal consent, or approval, or incitement, of the Priest of the Parish for the

time being. The lay-agents in the work have no commission to show but a willing heart, a ready tongue, and a zeal which this Pastor may approve—the next may not. Our Sunday-school system, our Parochial Societies, our district visitors, tract-distributors, colporteurs, brotherhoods, guilds, &c., are the purest and merest voluntaryism—not in the ordinary sense of a religion supported without aid from the state; but of operations carried on in the Church, without any regular authority further than the will and good-pleasure of those who take part in them. This is qualified, in some degree, by the personal approval and coöperation of the Priest of the Parish—by his oversight and authorization. But these are not enough. They yet leave the work open merely to the inclination and good-will of individuals for the time being. And every Pastor knows how insufficient this is. He knows how often he has labored with young men and young women to induce them to take a class in the Sunday-school, and how hard he found it to be, to convince them that it was their duty. And he knows, too, that the idea of getting any Scriptural proof that such labors *are* the *duty* of lay people in general of both sexes, is altogether preposterous. No such proof can be found. He knows, too, how very hard it is to get Sunday-school teachers to feel any pastoral *responsibility* over the members of their class. They know that what they *do* in the matter is, as it were, a work of supererogation; not having any amount of transferable *merit* indeed, but nevertheless being more than is necessary for the salvation of their own souls—or at least more than is necessary that other people should do. They see that other good Christians are considered as sure of being saved without teaching Sunday-school, and it is not clear why *they* should take all this trouble about other people's children. It is not their *duty;* and no Clergyman can prove that it *is* their *duty*, because they are not in *Orders*, or *under Orders;* they have not been duly *sent*. And they know it perfectly well. They know that they are mere volunteers; and that it is of the essence of volunteerism that one may come *and go* as he *pleases*, there being on him no obligation to remain except his *own will*.

To make this matter a little plainer. Suppose that we undertake to supply the work of the *priesthood* itself in the same way; what should we have? In the first place, we should have no person *ordained* for that work. We should have no special training for that work, beyond the mere being a devout communicant. We should have no one making it the special duty of his life to "minister the Word." We should have

men preaching just as the Spirit moved them—that is, just when they felt like it;—and having no obligation beyond their own internal promptings. We should have, in other words, neither more nor less than *Quaker preaching* and *Quaker priesthood.* And we do not know how it can be made to appear that a Quaker *Diaconate* is any more in accordance with God's word or God's will, than a Quaker Priesthood.

With a proper Diaconate *in Orders*, however, all these difficulties will vanish. The Priest, alone, has no ordaining power. He has the modified power of the keys for the discipline of the laity; but he can make no layman a Clergyman, he can confer nothing higher than the powers of a layman. No matter how many lay-helpers he may get, he cannot make them *Deacons.* All the arrangements of subordinate parochial assistance, therefore, no matter how fully he may authorize them personally, are *without full authority.* They are resolvable into nonentity at a word. There is nothing substantial about them.

But a Diaconate *in Orders* is an entirely different thing. It is at once understood that *there* is authority from the same hands that ordained the Priest himself—*there* is power; *there* is duty; *there* is responsibility; *there* is perpetual obligation; *there* is no mere whim of the hour, no mere temporary zeal from within, but the embodiment of a power from Christ;—a power to be exercised under the bonds and solemnities of vows before God and man, and positive written laws of obligation and limitation, and direct accountability both to Priest and Bishop here, as well as to God hereafter. Such a Diaconate, therefore, is an element of vast and reliable power; while our present system is only a confession of want and weakness—an unreality striving vainly to *be* something. We are suffering on all sides from a Quaker Diaconate; and we obstinately refuse to restore the true Diaconate ordained by the Holy Ghost, although we have happily retained the name,—the shadow,—and although the substance of the full and glorious reality is within our reach—*whenever it shall be the will of our rulers.*

The Free-Church System will help on the restoration, because it cuts away the miserable pretense of pew-rent as a sufficient bond between Pastor and people, and leaves the unbridged gap yawning, wide and undeniable, between priest and people. The priest *must* have some assistance by which he can properly *manipulate* his work in detail, as no man can do it alone. He must give *himself* to "prayer and the ministry of the Word;" but he must have his deacons, meanwhile,—somewhat like the Methodist class-leaders,—familiarizing them-

selves by daily and constant contact with the people—each Deacon having his own proper portion of the work marked out for him. Thus the changes and chances of the public congregations may be utilized; the strangers will be looked after, visited, interested, and drawn in one by one to be living, working members of the one Body; the floating masses that are now carried like drift-wood from Church to Church, from meeting-house to meeting-house, and finally eddy into some out-of-the-way corner of utter and dead indifference, will be rescued, attracted, attached, and so built up as timbers in the House of God, fitly framed together and compacted by that which every joint supplieth. The sick and needy will be constantly visited, read to, prayed with, and ministered unto in temporals as well as spirituals, with a regularity and tenderness now simply impossible. The whole congregation, individually, will then be regularly canvassed and personally applied to, in aid of all good works, general and special; and the fruits of such hand-tilth will be wonderfully richer than the present mode of merely scattering the seed broadcast on Sunday, on ground not even scratched up before hand so as to give the seed a chance to strike into the soil; and with little or no husbandry afterwards to bring the fruit to perfection. The Sunday-schools and Parish-schools will be faithfully attended to, with a steady care now impossible to the most laborious of Priests; and the catechetical training be made as thorough and complete as it is now shallow, fragmentary and unsatisfactory. The straying ones—those who from weakness or exposure to sharp temptation—are caught and likely to be led away by errors, or fanaticism, or mere worldliness, will be sought after individually, as was the one lost sheep in the wilderness, and brought home again with rejoicing. The public services may then be multiplied to almost any extent, both on Sundays and week days, without exhausting fatigue or over-exertion to any one, and with spiritual benefit to all. The affairs of the Dispensary, the Infirmary, the Church Home, the Sisterhood, and any other of the numerous voluntary helps, may then be looked after with that ministerial assiduity which is indispensable to their full efficiency, but which a solitary Priest in a Parish is utterly unable sufficiently to give.

Nor must it be supposed that all this is to be done independently of the Priest. By no means. He is to be the head of all that is done by the deacons; but they are to be his hands. He is the *Pastor*, one who *feeds;* they are *Deacons*, those who *minister*. He will lay out all their work for them; and hear their report of it after it is done. Cases of conscience or

of sickness that need his special ministrations, will be brought to him, or he to them. Reference will be made everywhere to him and his authority; and the multitudes will ever be brought up to the Church to receive the word at his mouth, and baptism and the Holy Eucharist at his hands. And when the Bishop comes, it is the Priest who presents to him those who are to be sealed unto the Lord through him. Thus the Priest is not set aside, but rather multiplies his power and efficiency among his people; he is not removed far from them, but bound to them by fresher and stronger bands; he gathers them in with longer arms, and more numerous hands, and follows after them with more indefatigable feet, than any one man alone can boast, without these helpers whom God has provided. The great gap between Priest and people is thus filled up—and filled up, too, by that which is itself not dead matter, not a mere machine, a piece of formal organization only—but by that which is a living portion of the Ministry of the Holy Ghost, renewing, strengthening and revivifying both priesthood and people, by binding them thus closely together in one.

Without this restoration of the Diaconate, the Free-Church System will be, measurably, a failure. It will attract full congregations, but will give them no coherence or organic power. They will be chaotic crowds—ropes of sand. They will come and go, ebb and flow, like the tides of the restless, rolling sea; but the building up of the mighty, complex, beautiful fabric of the Temple of the Lord's Church will go on but slowly—slowly; for the master-builder will be laboring all alone upon the walls. The stones and the wood lie thickly around him; but where are his underworkmen? his skilled artificers? Who can build so great a house with his own two hands alone?

Nor will this be all that the full carrying out of the Free-Church System requires. If our Parishes had some two or three, or six or seven Deacons each, the number of the clerical force would be so greatly augmented as to throw much additional labor of every sort upon the Bishops. With a Diaconate thus numerous, it would necessarily be composed mainly of those who have not what are now reckoned "full qualifications." They would be men of the grade of education now possessed by well-read and well-trained laymen—such as would be advisable for Sunday-school teachers and superintendents, and such as are now gladly placed in the foremost rank among the lay-workers of a Parish. There would naturally arise an increase in the number of cases of discipline, calling for more or less of the time of a Bishop—for such

Deacons would doubtless be human, even as Priests (and Bishops themselves) are now. Besides this, the vigor thus gained would make the visitations and confirmations much more numerous and laborious. It would be found impossible for any Bishops to administer such enormous dioceses as they attempt to administer now. These great Dioceses would therefore be broken up into small pieces—small in direct proportion to the thoroughness with which the work in them was to be done. And with the Episcopate thus increased in numbers, so as to render it, in each portion of the Church, the ever active source of influence, life and power, which it was intended to be, and *not* the routine affair which it has too generally become; and also with the Diaconate restored, as once more a *reality* in the Church instead of a *vox et preterea nihil:* we should then see the Free-Church once more what it was of old, gathering in of both bad and good, and filling itself with as wondrous draughts as were taken in the nets of the Eleven, when the risen Jesus was with them on the Sea of Galilee.

It is, indeed, all nonsense to suppose that one leading feature alone, of the early age of the Church, can be restored successfully *by itself*, and grafted, like a piece of new cloth on our old garments, leaving all else the same as now. It cannot be done. That early system of the Church was established as the external form of a living Body, which was incessantly active with the most earnest and successful aggression everywhere. It was instinct with the power of the Holy Ghost. Inspiration gave it metes and bounds, its laws and rules of practice. Every part was indispensable to the whole. There was no superfluity, no mere antiquarianism; but the new and plastic power fashioned all things to answer its own high needs, and facilitate its conquest of the world. We have gradually slidden away, in our modern times, from the theory, as well as from the practice, of those early ages. And we cannot restore halfway. We must indeed begin at one point, and gradually work onwards to the others. But what we mean to say is, that the parts of that system are so absolutely independent, practically,—each one so bound up in all the rest,—that we shall not have reached the end of our work until we have restored all. At present, our Bishops are overburdened with cares, so that they are limited almost wholly to routine work, and are hardly able to keep up even with that. Our Priests are charged with the whole of our pastoral and parochial labor, except what is done by the Bishop, and a few of the laity. Deacons are simply nowhere: and the pew-list is relied upon to tie the sheep to the

knowledge and conscience of their shepherd. If we sever this miserable pretense of a pastoral tie, we make the restoration of the Diaconate manifestly a *practical necessity*. If we restore the Diaconate, the restoration of the ancient Episcopate becomes likewise a *practical necessity*. For the Primitive system was full of the practical logic of a vigorous Divine Life. As men of science now, from one bone of an extinct animal, will perfect his skeleton and tell us all about him; so one single element of the Primitive system, fairly realized, will include all the rest. There was no dead-wood in it. Every part had its use, and was placed there because it was wanted. Man is the same now that he was then. The Church is the same. The ministry is the same. The work of the Church and of the ministry is also the same. When Life and Strength are fully revived, therefore, they will find that they *must* work again in the *old forms*, because none other will answer the purpose. The same premises, and the same processes, will inevitably bring men to the same conclusions. Let not our Free-Church friends, therefore, be disheartened when they find a lack,—a great practical gap—in the working of their system. Let them know that such a want *must needs be developed* in *their experience*, not in order to drive them back to the dead-and-alive barrenness of the pew-system, but in order to make necessary the *next step in the process of restoration,—the Diaconate;* and when that is obtained, it also will cry out for "more Bishops and smaller Dioceses."

And they will come. These means and channels of grace unto men, are like the natural streams that water the face of the earth. The scorching sun, and the drying winds, and the sultry air, may with long and dreary drought consume the streams, and the waters shrink in their channels, and so long as the skies are bare of clouds, the gracious moisture disappears altogether, and leaves but the pebbly bed of its former course to tell where once its crystal waters overflowed. But when the heavy clouds arise from out the great sea, and the windows of heaven are opened, and the gracious rains descend once more, and run down in little rills towards every lower ground, gathering their drops together, and swelling, leaping, laughing as they go; think you that they must needs form *new* channels for themselves, and leave the old as bare as if the earth were yet dried up with drought? Not so! From every knoll, as by a divine and irresistible instinct,—down from every hill, and along the moistening midst of every valley, the runnels feel their way back at once to their ancient beds; and

soon the white pebbles are covered; and every little pool, and eddy, and ripple and waterfall is filled up with its ancient life and beauty, as if no drought had ever been seen or heard of. And up to the fullness of its former banks the rushing waters rise and swell. And again, as of old, the pastures are green by the waters of comfort: and again the Tree that grows by the River of Life bears its twelve manner of fruits, and on all the winds of Heaven sends forth its wondrous leaves for the healing of the Nations.

AMERICAN ECCLESIASTICAL HISTORY.

Art. VII.—EARLY CHURCH IN CONNECTICUT.

The following Petition and Memorial, by the early Churchmen in Connecticut to the Government of the Puritan Connecticut Colony, have never before been published. They are valuable, both as showing the disabilities and annoyances with which the early Churchmen of Connecticut were obliged to contend; and, also, as preserving the names of every Churchman in Connecticut one hundred and twenty years ago. The Church language and tone of the second document are note-worthy. We presume it was drawn up by the Rev. Samuel Seabury, father of the first Bishop of Connecticut; or, more likely, by that learned and distinguished man, the Rev. Samuel Johnson, D. D., a name dear to the hearts of Connecticut Churchmen. We are indebted for a copy of these papers to C. J. Hoadley, Esq., connected with the State Department.

CONNECTICUT STATE PAPERS. ECCLESIASTICAL. VOL. I. DOC. 106.

To the Honrd the Gen^{ll} Assembly of the Corporation of Connecticott in New England:

The Humble Address and Petition of sundry persons of and belonging to the same Corporation,

Sheweth; That whereas wee whose names are subscribed Being Proffessors of the Protestant Christian Relidgion, Members of the Church of England, And subjects to our Sovereign Lord Charles the Second by God's Grace King of England, &c, And under those sacred tyes mentioned and conteined in our covenant sealed with our Baptism, Having seriously pondered our past and present want of those Ordinances wch to us and our Children as members of Christs vissible Church ought to bee administered, Which wee apprehend to bee to the Dishonour of God and the obstruction of our owne and our Childrens good (contrary to the pious will of our Lord the King in his maine purpose in settling these plantations as by the Charter and his ma^{ties} Letter to the Bay June 20th 1662, and otherwayes is most evidently manifest.) to our great griefe—The sence of our Duty towards God, The relation wee stand in to our mother Church, our gratefull acceptance of his maties Royal favor, The edification of our owne and our childrens soules and many other good, Christian and profitable ends, (as allso at a late session of this Honrd. Assembly having received a favorable incouragement from the Wor'll Dep. Gov:) Hereunto moving us, Wee are bold by this our Address to declare our Agreiveances, and to Petition for a redress of the same.

Our Agreiveance is that we and ours are not under the Due care of an Orthodox Ministry that will in a due manner administer to us those

ordinances that wee stand capeable of, as the Baptizing of our Children, our being admitted (as we according to Christs Order may bee found meete) to the Lords table, And a carefull watch over us in our wayes and suteable dealing with us as wee do, well or ill, Withall whatsoever benifitts and Advantages belong to us as members of Christs visible Church which ought to bee dispenced by the officers of the same, of w^ch^: wee beeing destitute

We humbly request, That this Hon^rd^ Court would take into serious consideration our present state in this respect that wee are thus as sheep scattered haveing no shepheard, and compare it with what wee conceive you cannot but know both God and our King would have it different from what it now is. And take some speedy and effectual course for redress herein, And put us in a full and free capacity of injoying those forementioned Advantages which to us as members of Christs visible Church doe of right belong, By establishing some wholesome Law in this Corporation by vertue whereof wee may both clame and receive of such officers as are, or shall be by Law set over us in the Church or churches where wee have our abode or residence those forementioned privilidges and advantages.

Furthermore we humbly request that for the future no Law in this corporation may be of any force to make us pay or contribute to the maintenance of any Minister or officer in the Church that will neglect or refuse to baptize our Children, and to take care of us as of such members of the Church as are under his or thair charge and care.

Thus in hope that your carefull and speedy consideration and ishue hereof will bee answerable to the weight of the matter and our necessity, and that matters of less moment may be omitted till this bee ishued wee waite for a good answer. And for this Hon^rd^ Court wee shall ever pray &c:

October 17th: 1664.

Admitted freeman Oct. 9th. 1662.	Wm. Pitkin
Admitted freeman May 21. 1657.	Michael Humphrey
Admitted freeman May 18. 1654. (Hartford)	John Stedman
	James Enno
Admitted freeman May 20. 1658.	Robart Reeve
	John Moses
Admitted freeman May 20. 1658.	Jonas Westover

Trumbull's Colonial Records, Vol. I, 437-8.

At a Genera^l^ Assembly held at Hartford October 13th, 1664—

This Court understanding by a writing presented to them from severall persons in this Colony that they are agrieved that they are not interteined in Church fellowship; this Court having duly considered the same, desiring that the rules of Christ may be attended, doe commend it to the ministers and churches in this Colony to consider whither it be not their duty to enterteine all such persons, whoe are of an honest and godly conversation, haveing a competency of knowledg in the principles of re—

CONNECTICUT STATE PAPERS, ECCLESIASTICAL, VOL. X., DOC. 224.

To the Honorable the Governour Council & Representatives of His Majesties English Colony of *Connecticut* in General Court to be assembled at *Hartford* in the sd Colony, on *the second Thursday of May* next, being in the year of our Lord 1738. The *Humble Address* of the members & professors of that part of Christs Church called the *Church of England*, living in & under the Government of the sd Colony.

May it please your Honor & this Honorable General Court,

We the subscribers, members & professors of the *Church of England* living in this His Majesties Colony of *Connecticut*, being His Majesties most dutiful & loyal subjects, & sincerely well attached to the Constitution of this Government, do humbly beg leave to lay an Address before your Honour & this Assembly, relating to an affair which as we apprehend, does very nearly concern us.—

And that this our Address may meet with the more favorable reception, we would in the enterance thereof, assure your Honour & this Assembly, That, (however we may be misrepresented,) we are in no wise disaffected to *this Corporation as it is incorporated by Royal Charter*, but do bear an hearty affection to its constitution, & the priveleges thereof; & do therefore beg that nothing we have to offer may be interpreted as savoring of any disaffection, or any aim at undermining it or interrupting the peace of it, *in the peace whereof we seek our peace.*

In this good opinion & cordial affection to the Constitution & Government of this corporation, we have been much confirmed from the consideration of that impartial justice observable from time to time in the members of this Assembly, constituting the Legislative power of this Colony: a particular instance whereof we have experienced in that generous & just *Act of Assembly*, passed in *May*, in the year 1727, whereby the professors of the *Church of England* are exempted from contributing to the support of the *ministers* of the *Congregational* or *Presbyterian* persuasion, which are those that are peculiarly countenanced by the Laws of this Government, & from paying towards building Meeting Houses, where such Professors of the *Church of England* have the advantage of attending Divine Service according to the rules & methods of Public Worship established in *England;* and the same Act provides for the support of their own ministers & their own method of worshiping GOD.

From whence we conclude, that it is the opinion of the Legislature of this Government, That it is not only not right to compel people to the support of that worship and ministry which they soberly differ from: But also that it is just and right for every one to have the benefit of his own way of Worship, & of his own Labor & estate to support that way of worship which he sincerely believes to be right; and therefore we persuade ourselves that it is inconsistent with the received & allowed principles of this Legislature to oblige us, by any ways or means to contribute to the support of the Churches or ministry peculiarly countenanced by the Laws of this Government.

That therefore which gives occasion to this Address is, That we have been informed that an Act was passed in the *Last Assembly* held at *New Haven*, respecting the *Seven Townships* laid out in the Western Lands belonging to this corporation of which we are members, whereby the monies to be raised from the sale of those lands were appropriated either to the use of the Schools or to the support of the ministers of the *Presbyterian or Congregational* persuasion (being those that are peculiarly countenanced by the laws of this Government) to be divided to the several Parishes in proportion to their several lists; & this in such a manner that we of the *Church of England*, cannot lay claim to any share of them for the support of our ministers or schools: and that there was a bill prepared & passed in the *Lower House*, which we are told may probably pass through the whole Legislature at this Assembly, whereby the public moneys arising from the loan of the *Last Emission*, were also to be appropriated to the support of the ministers afores^{d}, peculiarly countenanced by the Laws of this Government, in a manner that would exclude us from having any share in the same for the support of the ministers of the *Church of England*.

Now these proceedings of the last General Assembly are what we humbly beg leave with all due deference to your Honour & this Assembly to object to——Not that we are in the least invidious towards our Brethren of the *Congregational persuasion*, or would aim at hindering the passing of the bill last mentioned into an Act: so far from this that we do heartily applaud so good & generous a disposition in that Assembly in being concerned to provide a certain & sufficient support for the Ministers of Religion in this Colony: But because it appears to us that it would be a manifest Injustice for us to be denied our share in those public monies for the support of our ministers; and that therefore according to the known & received principles of this Legislature, (as appears by the Act above mentioned,) the s^{d} Act & Bill ought to have been formed in such a manner as to secure to us our proportion in the s^{d} public monies, as well as to our Brethren of any other Denomination ——and that for these reasons,

1. Because the *Doctrines & Principles of the Church* of England do professedly & most certainly tend, (at least equally with those of any other persuasion,) not only to fit & prepare men for Eternal Happiness in the life to come, but also to promote the public good of Society in this world by teaching them to be sober, virtuous & industrious in their callings, serious & devout towards GOD, & just & charitable towards men, & in every respect to be good christians, kind neighbours, upright magistrates, dutiful subjects, & faithful & consciencious in every relation & condition of life: and consequently their professors ought to have the like equitable & favorable treatment with those of any Denomination of Christians.—

2. Because the *Church of England* is that profession & persuasion which is established at home in our mother country, & which His most sacred majesty professes & hath bound himself by oath to maintain, from whom we received, & under whom we hold our Charter privi-

leges, & who therefore, with those in the Government & administration under him will be apt to resent any unequal treatment which the members of that Church may receive from the provinces abroad under his Majesties government & protection: and we should be very sorry to have anything done among us that may tend to bring his majesties displeasure upon this corporation.

3. Because the welfare & happiness of this, as well as all other Governments, depends upon the union & joint endeavors of all the members of it, in promoting one & the same common good & general interest, Whereas an unequal treatment of different Denominations of Christians is apt to breed envies animosities & contentions, which necessarily tend to weaken the hands of Government, destroy the public tranquility, & procure a great many disadvantages to the general weal & prosperity of the Government.—

4. Because it has been once & again delivered as the judgement of the *Attorney & Solicitor General* at Home, & by the *Lords Justices* (during the Kings absence in 1725,) in their letter to the *Lieutenant Governour* of *Boston*, (all which we are ready to produce,) that there is not & cannot be any such thing as a regular establishment of any one Denomination of Christians to the exclusion of the rest, without an explicit consent of his Most Sacred Majesty, (the same also appears from the late *Letters* of the *Bishop of London & Society* to the ministers of Hampshire:) and consequently, we standing, at least, upon an equal foot with our Brethren of any other Denomination, have an equal right with them in any common interest, & particularly to have our proportional share in any public monies that have or may be granted for the support of the ministry or schools.—

5. Because, (as we humbly presume,) we have equally a right in equity to our proportion in those unoccupied Lands with our Brethren of any other Denomination: Forasmuch as all the lands within the bounds of this Government, being purchased or conquered by our common progenitors or ancestors, were by the *Royal Charter* alike granted and confirmed according to their several proportions of right, to the *whole corporation*, consisting of the *Body* of the *People;* that is, to all that are free of this Government, with their *successors & assigns, to be held for their* common *use and benefit:* and this without limiting them to those of any particular sentiments in matters of Religion: & consequently those unoccupied Lands are their common estate & interest: so that none of their descendants or assigns can be equitably excluded from the benefit of any sale or disposition to be made of them, whatever denomination they are of in matters of religion.—

6. Because we bear an equal proportion of the public taxes for supporting the Government & for paying the members of the Assembly which are our common representatives, & that while they are consulting and passing acts for the public weal; yea even while they are consulting measures for the disposing of this very money; as also for defraying of the cost of any emissions of the public bills of credit & for supporting of the credit of them: (which taxes we have always been cheerfully willing to pay:) and consequently the loan of any emission of

them being a common interest; we presume we have a right to an equally proportionable share in the benefit accruing therefrom with those of any other denomination, according to that just maxim in the Law *Qui sentit onus sentire debet & commodum*, i. e. He that feels a share in the burthen, ought also to enjoy his share in the advantage—and

7^{thly} and *lastly*, That which gives us the greater reason to insist upon this, is, That the s^{d} Act & Bill appears to us to have a manifest inconsistancy with the intent of the Act first above mentioned, passed in the last year of his late Majesty's reign, whereby the members of the *Church* of *England* were exempted from paying to the support of the ministers of the Congregational persuasion & provision was made that their proportion of the ministers' rate should go to the support of their own ministers: Whereas according to the tenor of the act & Bill above mentioned, we should be obliged to contribute our proportion towards the support of the Congregational ministers, from which by this act, we had been exempted.—And by the way we would take this occasion to observe, that the like inconsistancy we humbly apprehend there is between the intent of the s^{d} act, & the grants that have been made by some late acts of assembly, of certain sums of money out of the Treasury of this Colony to the Parishes of *West Haven & North Groton*, of which we are laid under a necessity of paying our proportion, by paying our Country Rates,—not to mention the contrivance that has been made use of in some places to elude the intent of this Act by comprehending the ministers' support in the Town Rate, & thereby obliging us to contribute to the support of the Congregational ministers by paying our Town Rates.—

Upon the whole therefore, what we humbly entreat and for these reasons beg leave to expect from your Honour & this General Assembly, is, That some alteration may be made in our favour of the Act above mentioned, and that some amendment may be made of the Bill proposed by the late House of Representatives, if it should again come under consideration, so that we may be secured of our proportion of those public monies towards the support of our ministers, & that our schools also, where we have any peculiar to ourselves, may have their proportionable benefit of the s^{d} Act, as also of the 40 shillings on the £1000, which has hitherto been denied to the school of the *Church of England* at Stratford.—

And to conclude, as we should be very sorry to be laid under any temptation to complain of any unequal treatment from the Government under whose protection we live, so we do most humbly entreat, that not only on this but all other occasions that may at any time occur, your Honours would be pleased to consider us as a part of yourselves, & that we may have equal justice done us, & the like favours shewed us with the rest of our brethren, with whom we desire to live in peace & charity & to join heart and hand in promoting the public weal of this Government, (on which that of ourselves & posterity does also depend,) as being fellow members of this corporation, & fellow subjects of His Majesty, under the jurisdiction of this Colony—In hopes of which, (as

in duty bound,) we shall ever pray for the health and happiness of your Honours, and all the members of this Assembly and for the peace & prosperity of this Colony.—

The names subscribed in the List hereunto annexed as follows, to the number of about 636, [in *nine* Parishes and under *seven* Missionaries.]

Under the care of Rev. Mr. Wetmore, [Greenwich and Stamford, etc.,] in No. 50:

Gershom Lockwood,
Samuel Mills,
Caleb Knap,
Abraham Nicholes,
John Lockwood,
William King,
Henry James,
Ben Knap,
James Knap,
Jos Knap,
Jeremy Peck,
Hezekiah Lockwood,
Jonathan Lockwood,
Jonathan Austen,
Thomas Johnson,
Thomas Bullis,
David Reynolds,
John Avery,
John Johnson,
John Hall,
Samuel Wilson,
Benjamin Young,
Robert Arnold,
John Burley,
Nathaniel Hubbard,
Peter Demilt,
John Finch,
Benjamin Day,
John Hicks,
Miles Riggs,
Israel Knapp,
Charles Southerland,
Richard Chalton,
Samuel Morine,
Isaac Quinterd,
Joseph Barton,
John Kirkam,
Thomas Roberts,
Abraham Rundal, junior,
Nathaniel Lockwood,
Nathaniel Wo——,
James Anderson,
Jeremiah Anderson,
John Slaughter,
Joseph Galpin,
William Anderson,
Joseph Anderson,
John Lloyd,
Thomas Youngs,
Abraham Everet.

Under the care of the Rev. Mr. Ebenezer Punderson, Minister in Groton, [etc.,] to the number 104:

Ephraim Minor,
Thomas Rose,
Thomas Minor,
William Hide,
William Fountain,
William Williams, junior,
John Waterman,
Thomas Grist,
Robert Geer,
Robert Geer, junior,
Ebenezer Geer,
Henry Pelton,
Christopher Thiton,
James Forsee,
James Forsee, junior,
Philip Turner,
Will. Spicer,
Ignatius Barker,
Samuel Dickinson,
Samuel Minor,
Samuel Ranger,
Edward Hancock,
John Larkin,
Robert Williams,
Joseph Bondish,
Samuel Capron,
John Davis,
Thomas Starkweather,
Benajah Starkweather,
John Ames, junior,
Daniel Ames,
Daniel Starkweather,
Calvin Barnard,
Edmund Fanning,
Christopher Crouch,
Thomas Leeds,
Richard Crouch,
Robert Stodard,
Gershom Holdridge,
Benjamin Holley,
Jonathan Williams,
Jonathan Williams, junior,
John Williams,
John Samson,
Ebenezer Norton,
Robert Lancaster,
Joshua Weeks,
John Allyn,
Jonathan Randal,
William Turner,
Ebenezer Welsh,
Joseph Lee,
Ezra Hide,
Benjamin Lee,
Benjamin Hide,
Peter Waterman,
Alexander Doyle,
John Basset,
Robert Rose,
William Rouse,
Alpheus Wickwire,
Joseph Willoughby,
Bliss Willoughby,
Adam Cranmer,
Thomas Pelton,
Christopher Houghton,
Joseph Malason, junior,
Moses Stodard,
Zachariah Rude,
Barzillai Dean,
Samuel Hutchison,
Jeremiah Spicer,
William Spicer, junior,
Walter Capron,
John Ames,
Mathias Button,
John Killam,
Joseph Rude,
William Meach,
Jacob Park,
Joseph Rose,
Adam Park,
Phineas Killam,
Oliver Rude,
John Wilkinson,
John Wilkinson, junior,
Jedediah Frink,
Jonathan Raynalds,
Josiah Park,
John Asheraft,
Jacob Rude,
Stephen Rude,
Jonathan Downing,
Edward Cleveland,
Daniel M'Claughton,
Joseph Parish,
John Dood, junior,
Philip Gray,
Ebenezer Nuton,
Paul Pelton,
Ebenezer Waterman,
Robert Stodard, junior,
Samuel Utley,
Daniel Bennet.

Under the pastoral care of the Rev. Mr. Samuel Seabury, of New London, [etc.], to the number 85:

Peter Buor,
Thomas Mumford,
N. Stewart,
Samuel Edgecumbe,
John Shackmaple,
John Braddick,
Isaac Ledyard,
Richard Wells,
Giles Goddard,
Guy Palmes,
Merrell Smith,
John Seabury, jun.,
Nathaniel Seabury,
Wetherell Penison,
John Mumford,
John Jeffrey,
Joseph Powers,
Ichabod Powers,
John Haley,
John Haley, junior,
Joshua Haley,
Thomas Eldredg,
James Packer,
Joseph Latham,
Philip Bill,
Benjamin Bill,
James Packer, junior,
John Packer, junior,
John Roberttes,
Jonathan Turner,
Pain Turner,
Israel Folsom,
Samuel Boroughs,
George Jeffries,
John Hobart,
Daniel Tutel,
Joseph Tallman,
James Smith,
Samuel Powers,
Thomas Manwaring,
Elisha Wright,
John Dixson,
John Wiat.

There were 10 more that had not opportunity to subscribe.

Inhabitants of Hebron and places adjacent, under the pastoral care of Rev. Mr. Seabury:

John Bliss,
Samuel Curtice,
John Taylor,
Abraham Fancher,
Richard Curtice,
Richard Curtice, junior,
Thomas Brown,
William Slade,
Ebenezer Haughton,
Samuel Waters,
Joshua Tillotson,
Daniel Jones,
John Chamberlin, junior,
Jonathan Wood,
Thomas Wells,
Samuel Penick,
John Knox,
—— Dale,
—— Warren,
Laurance Powers,
John Chamberlin,
Samuel Ingham,
Nathan Rowle,
Seth Sutton,
Jonathan Brown,
Robert Cocks,
Moses Hutchisson,
Benjamin Neeland,
Hezekiah Hutchisson,
Edmund Wells,
J—— Waters,
John Bliss, junior.

Under the Rev. Mr. Arnold, [at Waterbury, West Haven and Derby,] No. 73:

Samuel Clark, junior,
Edward Allen,
John Smith,
Thomas Stevens,
Shubal Clinton,
Ebenezer Thompson,
Thomas Clinton,
Henry Tolles,
Daniel Thomas,
Thomas Stevens, junior,
Eliphelet Stevens,
John Thomas,
Daniel Hodg,
Ephraim Gillit,
Mordecai Marks,
Samuel Hull,
Samuel Plum,
Ebenezer Chatfield,
Ephream Warner,
James Humphries,
Samuel Humphrys,
Nathaniel Woorster,
John Harger,
Jonathan Miles,
Jonah Smith,
Abel Gunn,
John Holbrook,
John Whelan,
Antony Wisbery,
Benjamin Fairchild,
Joseph Smith,
Thomas Barns,
Samuel Brown,
Ephraim Bisell,
Robert Johnson,
James Browne,
James Browne, junior,
Joseph Browne,
James Blaksle,
Abraham Warner,
William Law,
John Grand,
Peter Pond,
Nathaniel Johnson,
Daniel Thomas,
John Humphrevile,
Samuel Toals,
Daniel Bristol,
Timothy Bontecou,
Nathaniel Browne,
James Vandemarke,
Ebenezer Blakeslee,
Abraham Blakslee,
Nicholas Manvel,
Aaron Tuttle,
William Walter,
Thomas Walter,
Enos Smith,
Thomas Ives,
John Mackey,
Daniel Porter,
Moses Brownson,
Samuel Lewis,
Caleb Thompson,
Richard Welton,
Jonathan Scott,
Ephraim Warner,
Benjamin Warner,
Thomas Walstone,
David Waughty,
James Williams,
Nathaniel Merit,
North Ingham.

Under the pastoral care of Rev. Mr. Beach, [of Newtown,] to the number 92 :

Daniel Sherman,
Stephen Burwell,
James Fordice,
Thomas Pears,
Benoni Sherman,
John ffort,
James Heard,
Lemuel Camp,
Benjamin Curtiss,
Benjamin Glover,
Ebenezer Sanford,
Thomas Northrup,
John Sanford,
John Beers,
Henry Glover,
Nehemiah Seely,
John Glover,
Job Sanford,
Robert Seely,
Robert Seely, junior,
Daniel Glover,
Daniel Jackson,
Abner Heard,
John Hard,
Samuel Brown,
Samuel Brown, junior,
James Hard, junior,
Joseph Hard,
John Brown,
Samuel Sherman,
John Foot, junior,
Nathan Foot,
William Lyon,
Moses Lyon,
Benjamin Burt,
Joshua Lobdell,
Richard Osburn,
James Wallis,
Daniel Sherwood,
Alexander Rossequie,
Peter Rossequie,
Abraham Rossequie,
Samuel Lobdell,
Jabes Northrup,
Joshua Lobdell, junior,
John Lobdell,
David Osburn,
Seaborn Burt,
Benjamin Burt, junior,
Caleb Lobdell,
Ebenezer Lobdell,
Gabriel Morehouse,
Lemuel Morehouse,
John Pickit,
Alexander Rossequie, jun.,
Moses Knap,
David Knap,
Jonathan Knap,
Francis Hanarix,
Daniel Lyon, junior,
Jonathan Squier,
Zachariah Squier,
Reuben Squier,
Thomas Taylor,
Asa Hall,
Samuel M'Henryx,
Ichabod Squier,
Jonathan Lyon,
Jonathan , junior,
Benoni Henryx,
David Henryx,
Adam Clarke,
——than Lyon,
Daniel Crofut,
Stephen Morehouse,
Nathaniel Henerix,
Josh Hall,
Israel Rowland,
Thomas Rowland,
William Stephens,
William Hill,
Daniel Adams, junior,
Benjamin Sturge,
Henry Vaughan,
Jeremy Turner,
John fferris,
Henry Garlick,
John Seely,
Benjamin Vaughan,
Peter Easeman.

Under the pastoral care of Rev. Mr. Johnson of Stratford, [etc.,] to the number of 102 :

Church Wardens.

Samuel Fairchild,
James Laborie,
Charles Lane.

Vestry.

William Beach,
Gershom Edwards,
Miller Frost,
Thomas Lattey,
John Benjamins,
Abraham Beardsley,
John Kees,
Samuel Blagge,
Samuel French,
William Wilcockson,
Joseph Browne,
William Smith,
Eliphalet Curtiss,
Francis Barlow,
Zechariah Clarke.

The other people.

James Wakeley,
John Wilcockson,
David Wakeley,
Ebenezer Wakeley,
Israel Bardsley,
Edmund Booth,
James Fairchild,
Samuel Fairchild, junior,
Ephraim Fairchild,
George Tyley,
Paul Mavericke,
Samuel Hawley,
Edward Hinman,
John Mitchell,
Richard Burton,
Zechariah Baldwin,
Andrew Beardsley,
John Lane,
Jacob Lane,
Timothy Tittarton,
Timothy Tittarton, junior,
Jehiel Beardsley,
Joseph Wilcockson,
Charles Curtiss,
Benjamin Blackman,
Timothy Blackman,
John Hawley,
Thomas Stratton,
En Tree,
P. Loring,
Benjamin Pearce,
Thomas Silby,
Francis Barlow,
William Smith,
William Smith, jun.,
William Beardsley,
William Beardsley, junior,
Ebenezer Beardsley,
Samuel Beardsley,
Enos Beardsley,
John Wheeler,
Ebenezer Hubbel,
David Peat,
Joseph Peat,
Samuel French, junior,
Jeremiah French,
Thomas Salmon,
Thomas Scudamore,
William Stannard,
John French,
Jonathan French,
Isaac Clarke,
John Clarke,
Samuel Preston,
Stephen ffrost,
Nathan Horn,
Richard Hubbel,
Richard Blackleach,
Robert Wheeler,
John Mallit, junior,
George Wyldman,

Joseph Shilton,
Daniel Shilton,
Thadeus Shilton,
Samuel Shilton,
James Shilton,
Josiah Shilton,
Ichabod Clarke,
Ebenezer Sherman,
Caleb Beardsley,
John Beardslay,
Francis Hawley,
Jonathan Hawley,
Jacob Baldwin,
Benjamin Cogswell,
Abraham Pulling,
Elisha Blagge,
Joseph Collins,
W. Nicholl,
Benjamin Edwards,
Benjamin Nicholl,
George Clarke,
Nathaniel Linus,
Joseph Nichols,
Hugh Curley.

Under the care of Rev. Mr. Caner, to the number of 124 :

At Norwalk.

Joseph Hitchcock,
Joseph Lockwood,
Isaac Brown,
Ralph ——,
Jonathan Camp,
Nathaniel Fitch,
Lindle Fitch,
James Betts,
John Williams,
Nathan Smith,
Hugh Stone,
William Pearson,
Nathan Olmsted,
Anthony Bers,
Edward Nash,
Nathaniel Hayes,
James Hayes,
John Hayes,
Joseph Ketchum,
Haynes Hanford,
Joseph Hitchcock, junior,
Joseph Ketchum, junior,
Nathan Nash, senior,
George Sanders,
Samuel Jarvis,
Samuel Jarvis, junior,
Jonathan Atherton,
John Sherwood,
John Beears,
John Beears, junior,
Andrew Mills,
Nathan Burill,
William Jarvis,
John Banks,
Micaiah Nash,
Thomas Jelliff,
Richard Partrick,
John Partrick,
Benjamin Keeler,
Ephraim Lockwood,
David Whelply,
David Kelog.

At Fairfield.

Nathan Adams,
James Linesay,
David Sturgis,
Josiah Gilbert,
Joshua Jannigs,
Benjemen Turney,
John Knap,
Daniel Knap,
Caleb Lyon,
Richard Caner,
Jonathan Cutler,
Stephen Addam,
John Whiteor,
Ignatius Nicol,
Benjamin Sturges, junior,
Samuel Davis,
Ebenezer Hubbel,
Zabulon Waklon,
John Sturgis, junior,
Sarah Menzy,
Robert Cord,
John Mathews,
Moses Downing,
Peter Coley,
Samuel Squire,
Alexander Green,
Samuel Barlow,
Moses Ward,
Samuel Lyon,
Joseph Beers,
Ebenezer Lord,
Samuel Ward,
William Taylor,
William Osburn,
John Bell,
David Bostwick, junior,
Daniel Thompson,
Abigail Thompson,
Abraham Pulling,
William Hill,
Thomas Turney,
Nathaniel Whitehead,
Nathan Meker,
Ebenezer Hale,
Samuel Jennings,
Luke Guire,
Ebenezer Guire,
Abigail Whitlok,
Samuel Adams,
Ebenezer Lyon, junior,
George Barlow,
Abraham Whitlock,
Buckland Williams,
Ephraim Nicholls,
Elnathan Sturges,
Daniel Adams,
George McEwen,
Samuel Hill,
Elnathan Loyn,
John Ni——,
Charles Duncombe,
George Hawart,
John Jenings,
Nathan Jenings,
—— Linesay,
David Bostwick,
Nathan Thompson,
Hester Lines,
John Pound,
Benjamin Lines,
Samuel Barlow, junior,
Joseph Barlow,
Joseph Lockwood,
Joseph Beers, junior,
David Beers,
Nathaniel Adams,
John Whitlock,
Ebenezer Lyon,
John Smith,
Mathew Howa,
Nathan Adams, junior,
David Adams.

May, 1738, the consideration of this Memorial was referred to the General Assembly, to be holden at New Haven in October next.

October, 1738, the question was put whether anything should be granted on this Memorial, and *resolved in the negative* by both houses.

The Memorial of Samuel Johnson, J. Wetmore, Henry Caner, John Beach, Jonathan Arnold, Samuel Seabury, and Ebenezer Punderson, (Doc. 336) [May, 1740,] alludes to the above as including all the Members of the Church of England in this Government.

A STATISTICAL APPROXIMATION TO THE CONDITION OF THE CHURCH IN KENTUCKY, EMBRACING ITS DIOCESAN HISTORY, A PERIOD OF TWENTY-SEVEN YEARS.

BY A PRESBYTER OF KENTUCKY.

The Right Rev. Benjamin Bosworth Smith, D. D., Bishop; born at Bristol, R. I., June 13, 1794; graduated at Brown University, 1816; Ordered Deacon, 1817; Priested, 1818; Consecrated first Bishop of Kentucky, Oct. 31, 1832, in St. Paul's Chapel, New York. Consecrators:

Bishop White, of Pennsylvania,
" Brownell, of Connecticut,
" H. U. Onderdonk, Assistant, Pennsylvania.

The principles which are claimed to have governed the Bishop in his entire ecclesiastical course, are those imbibed under his venerable preceptor, the late Bishop Griswold.

When the present incumbent of the Episcopate went to Kentucky (as Presbyter) in 1830, he found six Clergy belonging to the diocese; now, in 1856, there are thirty. Then there were three organized parishes; now there are twenty-five—an increase averaging something less than one *per annum*. Of those three parishes, neither had a service of plate for the orderly celebration of the Lord's Supper, although one of the three had been organized more than thirty years. Two of the three had neither bell nor organ. Besides these twenty-five living parishes, about ten others were organized at different periods, but are now extinct.

The Baptisms, in this region of the most rigid heresies of the anabaptistic type, for the twenty-seven years past, number about three thousand seven hundred and ninety-three; less than one hundred and thirty-nine annually; an average which, during the last three Convention-years, has been more than doubled; the number total for that period being ten hundred and sixty-four, the annual average of which is three hundred and fifty-five; the number reported for the last year was above this average, being three hundred and seventy-five.

The Confirmations for the same period of twenty-seven years, have been one thousand eight hundred and fifty-one in number;—less than the number *annually* confirmed in the diocese of New York. The average number is sixty-nine *per annum;* but during the past three years, they have been annually more than double the entire average; for, five hundred and fourteen persons were confirmed during the last three years, of which the average is one hundred and seventy-one annually; the number reported for the last Conventional year was one hundred and seventy-eight. During the past eleven years, the Bishop confirmed one thousand one hundred and eighty-one; whilst in the first eleven

years of his Episcopate, the number was only four hundred and sixteen. Here again, the advance has not only been, as in the case of the Baptisms, more than double, but nearly triple, during the diocesan history of Kentucky.

The number of Communicants in the diocese, in 1829, at its organization, was scarcely two hundred; now, in 1856, there are about one thousand four hundred and sixty, being an average increase of fifty-four every year. The number on record, during that entire period is an average of six hundred and forty-six annually; but during the past three years one thousand three hundred and two *per annum;* which, once more, doubles and more the progress of the diocese.

The number of Ordinations have been for that time, of Deacons, forty; of these, seven remain in the diocese; of Priests, twenty-two. The Candidates for Orders have been fifty-four in number; an average of two annually: fourteen of this number received Orders elsewhere, or not at all. Two Institutions of Rectors have taken place, viz: those of Rev. Messrs. Pitkin, and Merrick: the rareness of which is explained by the Bishop in his last Episcopal Address: "The Diocese has not yet arrived at that stage of maturity, which would render such services generally desirable."

A Church College, and a Diocesan Theological Seminary are in existence, but in a languid condition; they are at present located at Shelbyville, and are possessed of a noble library and astronomical apparatus. The Fraunhofer Telescope of this institution is the fourth in magnitude and power in America.

The Offerings for Church purposes for the period of half its entire diocesan history, (the amounts in the earlier Journals being omitted,) average less than $10,320 *per annum;* the average for the past three years is $17,830; and the amount reported for the past year $24,350, in which we have another illustration of Kentucky's progress, notwithstanding its internal factions.

The establishment of the present Bishopric was preceded by visits of reconnoisance on the part of Bishops Ravenscroft, in 1829, and Meade, in 1831, who jointly confirmed in Kentucky about one hundred and fifty persons, not counted in the foregoing estimate. These Prelates, in conjunction with the Rev. Dr. Chapman, and the famous Dr. J. E. Cooke, (the latter, though a laic, one of the governing powers of his day,) promoted the creation of the Episcopate of this Diocese; and when the present Bishop was assigned to his post, it was as the remotest Sentinel of his Order towards the South West. That Episcopate, though nearly a quarter of a century in age, is not yet supported pecuniarily by the Churches of the Diocese; the average amount afforded for the ten years past being scarcely over five hundred dollars annually. Its promise, as evinced by the Offerings of the past three years, shows an increase, the average for that time being about eight hundred dollars annually. During the earlier part of his administration, the Bishop was Rector of Christ Church, Lexington, and was mainly supported by the parish.

The present Clergy number thirty; Churches or Parishes, twenty-five; in the midst of a population of above one million thirty thousand souls; that ministry of thirty men has some influence over probably twenty thousand persons, at the highest estimate. The "Romanist" claims two Bishops, seventy-nine other Clergy, seventy-seven Churches, and a population of fifty thousand. The regular "Baptists" have four hundred and nine ministers, twenty-six licentiates, eight hundred and thirty-three Churches, with a population of seventy-three thousand three hundred and seventy; and including the "Reformed Baptists," otherwise called "Campbellites" or "Christians," they have probably nine hundred ministers, one thousand two hundred and sixty Churches or congregations, and three hundred and fifty-one thousand seven hundred people. The "Methodists" have about three hundred Churches, and one hundred and sixty thousand people. The "Presbyterians" of both schools have about two hundred Churches, and ninety thousand people. Minor sects are estimated at seventy-four Churches, and twenty-four thousand people. Hence there are about six hundred and eighty thousand persons positively in schism, or heresy, or both; nearly three hundred and forty thousand without the ministrations of either Church or sect; and nearly one million more or less destitute of the full blessings of the true Catholic Church, in this vast region over which the Bishop of Kentucky presides.

And now, with all this before us, what can be said of the people of the Church in this Diocese? The facts given will justify the assertion that its movements, though distressingly slow and scarcely perceptible, are yet *onward;* and more so within the last three years than before.

Of the causes of its *slowness* of progress, we may also speculate from given data. It may be ascribed in part to the secularization of a considerable number of somewhat distinguished persons who had been Clergy of the Church, viz: Dr. James Chambers, Dr. Edward Gantt, Mr. Elliott, Judge Sebastian, and others, and the low estimation to which the conduct of several of that Order, (one of those named was killed in a duel!) had reduced the clerical character.

Also, the active and intense hostility of the most numerous sects in Kentucky and Virginia, several of whose preachers had suffered the infliction of severe legal penalties from the dominant Church in Virginia.

Again, the conduct of the earlier Clergy in this and the parent State, who in so many sad instances neglected the poor and flattered the wealthy, leaving the field open to the incursions of those who assimilated with the backwoodsman in his homespun habits and opposition to the dominant Church; this inveterate opposition, ingrained into the Kentuckian nature, is still most loudly manifest.

Another and great detriment now almost and happily extinguished, refers to a series of occurrences in the medial history of this turbulent Diocese, originating in personal and official disagreements. We need not here enter into this subject, but prefer to quote, as an illustration ample enough, the language of a late writer in the *Episcopal Recorder*,

evidently of the controlling party. He is writing (Oct. 11: *Art.* The late Dr. John E. Cooke) concerning "The triumphant Success of the Bishop and his friends in vindicating and sustaining a different policy" than that ascribed to Dr. J. E. Cooke, who once was so conspicuous in the affairs of this Diocese. The writer says: "That policy they (the Bishop and his friends) did sustain. The conflict was long and arduous, but as the result of it, the Diocese has always been and still is *evangelical* in its statistics. *No new comer has succeeded in carrying out a policy different from that of the Diocese.* His ultraism (if attempted to be set up and carried out) has either been greatly modified or abandoned, *or else its champion, like Dr. Cooke, disappears from the scene.*"

A fifth great hindrance in the way of a rapid increase, is that this Episcopal See is located in a portion of country which receives but few accessions by immigration, while other parts of the Great Valley of the West are rapidly filling up in population derived from the Atlantic States and Great Britain, among whom are many who have been more or less trained in the Church. The increase of the Church in Kentucky, is derived from its own reduplication, and from accession of converts. There are other causes of hindrance more or less common to other localities, which need not be adverted to here; such as the indolent remissness or reluctance of many in setting about their work in right good earnest, being content with a mere performance of the bare routine of professional duty, to say nothing of the frequent disregard of the prescript Order; though there have been instances of gross dereliction of duty which we hope have no parallel in the American Church.

But all these obstacles will, it is believed, yet be removed by an active, noiseless and faithful exhibition of the distinctive truths of "CHRIST AND THE CHURCH;" a conservative policy, displaying largely its *educational* element, with the honest, vigorous industry of a conscientious Clergy, appreciating their Office as "co-workers with Christ," and *seeking out opportunities* whereby souls may be saved.

The accompanying table will be further useful as a permanent record of data:

STATISTICAL TABLE.

Founded.	Name.	Place.	Present Rector.	Baptisms. 1853, 1856.	Baptisms. 1829, 1856.	Confirmed. 1853, 1856.	Confirmed. 1829, 1856.	Communicants. 1853, 1856.	Communicants. 1856.	Married. 1829, 1856.	Buried. 1829, 1856.	Sunday Scholars. 1853-6.	Sunday Scholars. 1856.	S. S. Teachers. 1856.
1794	Christ Ch.[a]	Lexington,	Ed. F. Berkley,	88	483	40	247	149	151	159	404	100	100	15
1827	do.,[b]	Louisville,	James Craik, D. D.,	126	793	83	322	195	197	184	374	248	350	20
1829	Trinity,[c]	Danville,	M. F. Maury,	11	118	7	76	41	45	71	92	30	30	5
1831	St. Peter's,[d]	Paris,	John A. Merrick,	53	213	18	54	21	40	49	56	25	137	11
1832	Grace,	Hopkinsville,	J. M. Curtis,		63		31	27	27	20	21		35	8
1833	St. Paul's,[e]	Henderson,	D. H. Deacon,	20	99	4	32	51	40	17	43		45	9
1836	do.,[f]	Louisville,	H. M. Denison,	71	447	58	209	198	215	93	183	270	500	41
1840	S. Matthew's[g]	Jefferson Co,	George Beckett,	7	48		18	12	12	20	18	58	66	6
do.	St. John's,	Princeton,	L. Jansen,		31		16	16	16	5				
do.	Calvary,	Smithland,	Vacant,		31		10	10	10	10	80		25	6
1841	Ascension,[h]	Frankfort,	John N. Norton,	197	641	123	273	175	175	48	132	141	130	12
1842	Trinity,[i]	Covington,	Vacant,	52	132	17	43	57	60	42	50	102	105	15
1843	St. Paul's,[k]	Hickman,	N. N. Cowgill,	7	52	1	16	18	17	46	37	50	50	6
do.	Christ Ch.	Columbus,												
1844	St. Paul's,[l]	Newport,	C. A. Foster,	52	101	10	40	50	60	23	73		80	10
do.	Christ Ch.,[m]	Elizabeth,	D. C. Maybin,	15	38	3	10	14	14	8	6		25	6
1845	do.,[n]	Bowling Green,	Vacant,		20		1	10	11	1	2		40	6
1846	Grace,[o]	Paducah,	W. Presbury,		27		21	29	30	12	10		25	4
do.	Nativity,[p]	Maysville,	George A. Crooke,	34	49	15	23	40	40	8	16	66	102	8
1847	St. John's,[r]	Louisville,	George P. Schetky,	207	437	95	143	146	150	159	208	171	133	23
do.	Advent,[s]	Cynthiana,	C. Page,	8	13	2	14	11	11	6	5	42	60	6
1848	Epiphany,[t]	Washington,	R. M'Murdy,	9	38	9	31	20	25	10	28		30	4
1849	St. John's,[u]	Versailles,	John W. Venable,	29	36	16	20	21	31	2	5		30	5
1855	Grace,[v]	Louisville,	F. H. Bushnell,	30	30	8	8	47	60	4	11	89	109	12
1856	St. Paul's,	Belmont,	J. S. Wallace,	3	3	3	3	15	15					

[a] Brick church; Norman style; Consec. 1839. Parish library, &c.
[b] Brick; Roman style. Parish library, &c.
[c] Consecrated 1831, by Bishop Meade.
[d] Brick; Roman style. Parish library; Parish school. Consec. 1838.
[e] Parsonage attached.
[f] Brick, stuccoed; Gothic. Parish library and school. Consec. 1839.
[g] Brick.
[h] Brick, stuccoed; Gothic. Parish library and school. Consec. 1852.
[i] Brick. Consecrated 1850.
[k] Consecrated 1853.
[l] Brick, erected 1855–6
[m] Consecrated 1851.
[n] Nearly extinct; church sold to the Presbyterians.
[o] Plank; Con. 1851.
[p] Brick; Gothic; unfinished; Con. 1854.
[r] Brick, stuccoed; Gothic; Parish library and school.
[s] Stone; rural Gothic; unfinished.
[t] Female college.
[u] Brick; Consecrated 1854.
[v] Plank; Gothic; Consec. 1856.

We cannot conclude without this necessary caution, extracted from the last Address to his Convention of the Provisional Bishop of New York:—"I would exceedingly regret to have it understood that I regard the number of Confirmations, (and of course other similar official acts,) as *always* indicative of the prosperity of a parish. Parishes of the same general character often differed in their materials. In some parishes the changes in families were few, the young growing up and remaining in them; while in other parishes, there were more changes both in and out of the Church, and persons were constantly being received who were living without Confirmation if not without Baptism. It is conceivable, too, that in certain cases a pastor might be too anxious for the mere increase of numbers, without being sufficiently anxious about the character of his candidates. His numbers might be (whether great or small) far from being a true index of the spiritual condition of his flock."

Hence the above *Notitia* are only to be regarded in the light of an *approximation* to the statistical condition of the diocese of Kentucky, accurate enough for such a purpose.

Art. VIII.—BOOK NOTICES.

Annals of the American Pulpit; or Commemorative Notices of distinguished American Clergymen of various Denominations, from the early settlement of the country to the close of the year 1855. With Historical Introductions. By William B. Sprague, D. D. Vols. I, II. New York: Robert Carter & Brothers. 1857. 8vo. pp. 723, 778.

These two large introductory volumes are devoted to a record of the lives and character of the more distinguished Trinitarian Congregational Ministers. Other denominations are to follow in their order; and the whole work must, if carried out according to the plan here pursued, swell into huge dimensions. Dr. Sprague tells us that he has spent ten years already upon these labors; and, if his life is spared, he will make an important contribution to the literature of the country. He is, we believe, well qualified for the undertaking. He is a fine writer, possesses a genial temper, appreciates diversities of character, and evidently aims at thorough impartiality in his judgments. His ordinary plan is, first to group together the prominent events in the life of the subject of his Memoir, and then, as far as practicable, leave it for some intimate acquaintance of the deceased, to give the more delicate and life-like shades to the picture. These "Letters" are among the most agreeable portions of the volumes. Thus, in the sketches before us, we have contributions from the pens of such writers as Rufus Choate, Josiah Quincy, Miss Sedgewick, Mrs. Sigourney, Professor Huntington, Professor Park, Professor Felton, Drs. Waterbury, Robbins, Osgood, Dana, Porter, Murdock, Taylor, Jenks, Hawes, Francis, Frothingham, Williston, Bacon, Storrs, Poor, and others.

We shall be a little curious to see how Dr. Sprague will depict the departed worthies of our own Communion; especially such men as Johnson, and Leaming, and Chandler, and Cutler, and Seabury, and White, and Ravenscroft, and Hobart, and Chase, and Griswold, and Jarvis, and Croswell; as well as the few bright names in the early history of Maryland and Virginia.

The two volumes before us have to us a special value, of which we have a right to speak plainly, though it must be briefly. Nearly all the early Congregational Ministers of New England were born, educated, ordained, and acquired their nerve and vigor of character in the Church of England. With all their faults, their possession of certain stern heroic virtues of the highest order, it were folly to deny. We cannot but regret the meagerness of the early history of these men which the volumes before us furnish. The following persons were, we believe, all ordained in the Church of England, and subsequently exercised their ministry among the Puritans of New England. Francis Higginson, John Warham, John Wilson, George Phillips, Thomas Welde, John Cotton, Thomas Hooker, Nathaniel Ward, James Noyes, Zechariah Symmes, John Lathrop, Peter Bulkly, John Norton, Thomas Shepard, Peter Hobart, Hugh Peters, Richard Mather, Samuel Whiting, John Wheelwright, Nathaniel Rogers, Ralph Partridge, John Davenport, Samuel Eaton, Henry Whitfield, Thomas Cobbet, William Hooker, John Fiske, John Allin, Charles Chauncy, Samuel Newman, Abraham Pierson, Ezekiel Rogers, Jonathan Burr, Henry Dunster—all these—*thirty-four* in number, and many more, were, we believe, by their Ordination, Ministers of the English Church. Had Laud pursued a milder policy, many, probably most of these men, would never have separated from that Church. How the Orders of the English Church were regarded by them; their reverence for, and attachment to, the old Mother Church; the Church elements introduced by them into New England; the principles and methods of the first ordinations to the Puritan Ministry in New England;—these would open up a rich vein if we had room to trace it. And these men refused conformity to the

English Church—why? Not principally on account of Doctrine or Orders; but from matters of outward ceremony; though Calvinism and Arminianism sharpened the hatred on both sides. But the Liturgy, the Sign of the Cross, the Surplice; and such things, too, as organs, bells, Gothic Architecture, &c., these, were the ostensible rock of offense to those stern old Puritans; the very things which their descendants are now re-introducing among themselves. Nay, so bitter were they against Liturgies, that even the Litany was sneered at "as a fascinating fardel of tautologies and Battologies, besides its other faults." It was also formally ordered by the Puritan Parliament of 1643, "that all copes, surplices, superstitious vestments, roods, fonts, AND ORGANS, be utterly defaced." Could those old Church of England men have lived to see all that we see now, as the legitimate consequences of their separation, what would they have said? and what would they have done?

Besides; it seems to be forgotten by the eulogists of the New England Puritan "Pilgrims," that their very existence as a party was the natural result of a violent reaction from an extreme spiritual apathy, and from a spirit of civil and ecclesiastical despotism; a reaction, the powerful force of which was strongly felt, and left abiding fruits in the Church herself. Let the history of the Church of England, and of Independency, from that day onward be fairly written, and we are willing to abide its decisions, as to where the development of true Christian life, and the line of Christian patriots, will be found.

The early history of New England Congregationalism may be divided into three nearly equal Periods, each of about fifty years. The First, was the Period of genuine old fashioned Puritanism, and extended down to the time of Cotton Mather. The Second, was the Period of Modified Puritanism, when the Half-way Covenant exerted or indicated prodigious changes in the system. This Period lasted down to about the time of the elder Edwards. The Third Period, which was of longer duration, was marked by new views and new measures, represented by such men as Whitfield, the Tennants, and James Davenport. Such a theological grouping of men is not recognized in these volumes before us; but they will both assist in such a classification, and be read with ten fold interest by means of it.

The changes, vital in their character, which have taken place in New England Congregationalism within the last two hundred years, and which are still steadily at work, may well teach Churchmen wisdom; and especially, now, when the Memorial Movement is agitating the whole question of organic changes in the workings of our Church System. *Festina lente.* We endorse fully the language of the *Princeton* Quarterly. "As we read the lives of Wilson, Brewster, Cotton, Norton, Hooker, and others of their cotemporaries, we cannot resist the feeling, that if they could rise from the grave, and visit some, or even all the Churches that now bear and glory in the name of Puritan and Pilgrim, they would scarcely be able to recognize their children, either by the doctrines they would hear, or the usages they would witness."

We are glad to find the same periodical saying, what has rarely been said before in that quarter; that the Puritans "came here to found a Commonwealth which they, perhaps, hoped might one day grow up into an independent 'State without a King;' but they had no idea of extending its immunities to any who were not, in principle and practice, exactly such 'pilgrims' as themselves."

We may add, that we have before us a pretty full collection of Tracts and Sermons from these Puritan divines of the seventeenth century. As literary productions they are mostly feeble, but the Churchly and Sacramental tone of several of them would now be pronounced rank Puseyism. In respect to Toleration, we quote a paragraph from Rev. Mr. Norton's pamphlet printed in 1659: "The representing of the application of the remedy of iniquity [i. e. punishment of Heresy by the Civil Power] as iniquity, Anti-Christianism, persecution, is indeed a device; and that as empty of reason, as full of transgression; a piece of the sophistry of the Prince of darkness, to charm that sword into a perpetual scabbard by a fallacie, the dexterous and vigorous use whereof, puts

away the evil committed from, and for the time to come, prevents the committing of evil in Israel." And this was liberty of conscience among the Puritans!!!

In our notice of Dr. Sprague's volumes, we have aimed to evince our appreciation of their value; and we conclude by wishing for the venerable author the most abundant success in his arduous labors.

AURORA LEIGH. By ELIZABETH BARRETT BROWNING. New York: C. S. Francis & Co. 1857. 12mo. pp. 366.

No book of the day has met a more diversified reception than "Aurora Leigh." The (London) *Guardian*, which is "nothing" if it is not critical, fulminates as usual; pronounces "the book as a whole a failure;" and then shows plainly enough that it has not been able to appreciate either the design or the merits of the work. *Blackwood* is more discriminating; but fails to sympathize with the spirit in which the work was written. Its hyperborean taste is hardly fitted to do full justice to the tropical genius of the writer. The reviews of the work in this country are mostly but a re-hash of trans-atlantic criticisms. Had not our previous columns been preëngaged, and crowded to repletion, we would have attempted at least a more thorough analysis of the work than we have yet seen. As it is, we must content ourselves with a brief and imperfect notice.

"Aurora Leigh" was written, not as a work of art, not as a poem, not to be read for its æsthetic beauties, or mellifluous measures. It was written by one who felt that she had a message to deliver; it is the utterances of a heart which has its own interior life to disclose; its own struggles and conflicts to share with the hearts of others. The author's pen seems almost to scorn the rules of rhetoric and the restraints of a closely measured verse in her conception of the greatness of her theme. And yet she is evidently a fine scholar, and many of her former poems are among the most beautiful lyrical gems of our language. There are also, in "Aurora Leigh," passages of surpassing beauty and thrilling power even as artistic sketches, and, as a whole, it is superior to any of her former productions. There are, too, we confess, lines occurring constantly which are unpardonably slovenly, and whole pages, here and there, where there is neither sentiment, genius, or art, to redeem them from being simply dull. But, as a whole, "Aurora Leigh," without ranking as a great poem, which will outlive its age and generation, is yet worthy of one whom we regard as England's best living poet.

The story is evidently a transcript in verse of the author's own life; and this intense personality is, we think, one secret, as it may be, also the measure of Mrs. Browning's success. "Aurora Leigh," born of a Florentine mother and an English father, and uniting in her own character the qualities of both, at the age of thirteen an orphan, is removed from her Italian home to England, where she is placed under the care of a stiff, prim, starched, high born aunt, an old maid. Here she is most carefully and thoroughly educated. Romney Leigh, her cousin, who inherits her father's property, falls in love with her; and she with him, though she did not know it. From this point, the moral of the story really begins. Romney was a speculative philanthropist. She, distrusting the true loyalty of his homage, and with a pretty exalted conception of woman's vocation, and feeling within her own soul the warmth of a hidden fire, an aspiration after fame, argues with great force against his visionary theories, but rejects his suit and removes to London, where, as an author, she attains the summit of her ambition. Romney Leigh, a thorough devotee to his new social scheme, gives proof of it in determining to ignore and merge all social distinctions by marrying a daughter of the people, Marian Erle, of most ignoble birth; and who, by the by, is one of the best characters in the story. Lady Waldemar, a beautiful, high-born, haughty woman, as much in love with Romney as such a vain and selfish woman can be, wishes to marry him, and secretly persuades Marian, at the last moment, to absent herself from the Church where a crowd are gathered for the wedding, and to flee to the Continent. There, in

Paris, Aurora finds her: and the authoress, disappointed with worldly fame, disgusted with the homage of all, while she finds a throne in the heart of none; together with Marian departs for refuge and rest to her own fair, sunny Italy. The thread of events in the story, the history of Lady Waldemar, of Marian, of Lord Howe, we cannot give. Romney Leigh visits Italy to marry Marian, and marries Aurora Leigh; he, sick of a philanthropy which has no faith in it, no recognition of the ordained laws of social life, and which is impracticable as well as infidel; and she, equally sick of a fame which reaches not the heart, and satisfied that there are wants of the soul which Art and Genius cannot supply.

We have no room to quote passages, where the author exhibits all her splendid resources; where feeling, sentiment, thought and diction hold the reader spell-bound with their magic power. The description of the turbulent scene in St. James' Church, where a crowd, high and low, are gathered for the wedding, and Marian Erle, the bride, fails to appear; the letter of Aurora to Lady Waldemar, after the clandestine management of the latter in defeating the marriage is detected; the picture of a heart, conscious at last that fame is an empty bubble; these are among the cleverest portions of the work.

It is objected to the work, that Mrs. Browning's pen is too communicative sometimes for the pen of a woman. So, too, these squeamish objectors would omit certain words in reading the Bible; and keep expurgated copies of Virgil and Shakespeare, with certain passages collected in a lump by themselves in an Appendix; a pretty sure index of a filthy imagination rather than of a pure heart.

The real faults of "Aurora Leigh," as it seems to us, are, first a failure to recognize those distinctive virtues and graces which are the crowning glory of woman's character. There is, also, a lack of a certain richness, tenderness, and sweetness of tone, a tone which gives utterance to the soul's deepest breathings and aspirations in its hours of communion with the spiritual world. Mrs. Browning is capable of these loftier flights, but she does not essay them here. There is, also, not unfrequently, an obscurity and vagueness, as of a thought imperfectly conceived, a sort of dreamy revery in which it is hard to tell whether the writer's fancy is soaring in the heavens above us, or whether it is floundering in quite another element. We miss, also, in "Aurora Leigh," another element, the absence of which is a serious blemish. There is, in the poem, enough of passion, of a certain sort, perhaps too much; but we fail to detect that tenderness and full glow of deep emotion which wells out of a large, generous, loving soul. If, as she seems to think, her early verses were too proper, there is a coldness in her spontaneity even now. There is still another fault in "Aurora Leigh." The prominent characters are not real. Aurora Leigh, Lady Waldemar, Marian Erle and Romney, are all distorted. Lady Waldemar, we would condemn for another reason; but we prefer to regard her as a distortion of the artist, rather than of the moralist. We shall have another criticism to make before we are done.

It is noteworthy, how much of the popular literature of the day clusters around one great question; the existence of Social Evils, and the means of curing them. Dickens, Thackeray, Miss Sewell, Miss Martineau, Miss Bremer, Kingsley, Maurice,—yes, and Fourier and Proudhon,—with all these, the upraising of the degraded, the smoothing of social inequalities, the regeneration of Society—this is the one great Question to be solved. Nor is it a modern Question. Nor is its earnest discussion now such a shadow of good things to come, as our modern dreamers would fain have us believe. It is the old question, which, in another form, ages ago, Plato in his Republic tried to answer. Thomas Moore, and, at a later day, the French Encyclopædists, were full of it; and Wordsworth, Coleridge and Southey, in early life, dreamed as splendidly and as truthfully as men dream now.

What, then, after all, is the grand social remedy which men have ever sought, but never found? It is not in reconstruction. It is not in Associations and Phalansteries. It is not in any attainable degree of intellectual or æsthetic

culture. It is not in tightening, or relaxing, Rubrics. It is not in any one form of Civil Government, but may coexist with almost any. It is to be found in a Supernatural Element. It is in the divine gift of the God-Man, who took our Nature upon Him, that He might redeem it from its bondage and regenerate it by the Eternal Spirit. "In Him," not merely *by* Him, "shall all be made alive." It is this Supernatural Element, which, alone, can and will renew Man's nature, sanctify the affections, subdue the will, and soften and warm the heart of Society with the all pervading power of Love. God is Love. Heaven is Love. And Earth will be like God and like Heaven, when it sweetly yields to this sacred, blessed Power. Till then, all schemes, beautiful and fascinating howsoever they are, though sung by poet, and hallowed by genius, and made sacred by the fondest hopes of thousands on thousands of beating and bleeding hearts, will yet prove to be but the beautiful bubbles of a Utopian dream. The World will disbelieve. Infidels will jeer. Philanthropists will experiment. Christians may well work and pray *in faith*. The great fault we have to find with "Aurora Leigh," is, that this vital truth, so vital that all else is falsehood, is not presented with an emphasis which shall make it remembered as the great moral of the story.

Yahveh Christ: or, The Memorial Name. By Alexander MacWhorter, Yale University; with an introductory Letter by Nathaniel W. Taylor, D. D. Boston: Gould & Lincoln, 59 Washington Street. New Haven: T. H. Pease.

We are, every now and then, favored with some original discovery, by our friends of the New England School of Theology, of the nature of a theological panacea. These discoveries, in some instances, are a restatement of truths which have always formed a part of the Theology of the Church, and in others, and more generally, a revamping of some exploded heresy. In the case of Mr. McWhorter's book, a good deal of it seems to be the indistinct development of some rather hazy notions about the Unity of the Dispensations. So far as this is concerned, what is said contains nothing new, nothing which has not been very much better said before, nothing which required any trumpet-sounding, as if some original thought was about to be ushered into an expecting world.

Mr. McWhorter's learning, on the subject of the name Jehovah, is, to say the least, very uncertain; is contradicted by much authority in Oriental scholarship; and destroys the successive revelations of the Divine Name under the several Dispensations. We should be glad to know if Mr. McWhorter would be willing to apply his argument from the assertion that Jehovah was to be the Name of God "*forever*," in other cases where the same expression is employed; as, for instance, in reference to the Passover, Pentecost, and some other matters.

We anticipate no great theological consequences from this publication. The "Volsci may be flattered in Corioli," but we are inclined to imagine that no further results will follow.

Essays, Biographical and Critical; or, Studies of Character. By Henry T. Tuckerman. Boston: Phillips, Sampson & Co. 1857. 8vo. pp. 475.

We do not hesitate to say that we regard Mr. Tuckerman as the best Essayist —Washington Irving always excepted—which our country has yet produced. This is high praise, but it is deserved. And, indeed, between him and Irving, there are so few points of similarity, that anything like comparison is almost impertinent. One, is an idealist; the other, is a realist. One, creates out of the exuberant richness of his own resources; the other, forms or scans his heroes according to the exactest rules of art. One, overflows with the tenderness of the most genial sentiment; the other, uses the scalpel with cool, unerring precision. One, wins our sympathy and confidence with the dulcet tones of his own loving spirit; the other, commands our respect and homage, by the manliness of his bearing, and the gracefulness of his achievements. In purity, nerve, and finished elegance of style, Mr. Tuckerman, with the single exception just named, as an Essayist has no peer. In the volume before us, he does not present the

subjects of his critical inspection as "representative" men; he searches after those formative influences, external and internal, which contributed individuality of character; and traces, with great delicacy, those distinct elements of power, which elevated certain persons to a conspicuous place in the world's history. His biographical Sketches are thirty in number: viz, George Washington, the Patriot; Lord Chesterfield, the Man of the World; Daniel Boone, the Pioneer; Robert Southey, the Man of Letters; Sir Kenelm Digby, the Modern Knight; Jacques Lafitte, the Financier; Edmund Kean, the Actor; Theodore Korner, the Youthful Hero; Robert Fulton, the Mechanician; John Constable, the Landscape Painter; Chateaubriand, the Poet of the Old Regime; Francis Jeffrey, the Reviewer; Roger Williams, the Tolerant Colonist; Richard Savage, the Literary Adventurer; De Witt Clinton, the National Economist; Jenny Lind, the Vocalist; George Berkeley, the Christian Philosopher; Giacomo Leopardi, the Skeptical Genius; Daniel De Foe, the Writer for the People; John James Audubon, the Ornithologist; Laurence Sterne, the Sentimentalist; Massimo D'Azeglio, the Literary Statesman; Sydney Smith, the Genial Churchman; Charles Brockden Brown, the Supernaturalist; Sir David Wilkie, the Painter of Character; Joseph Addison, the Lay Preacher; Governeur Morris, the American Statesman; Silvio Pellico, the Italian Martyr; Thomas Campbell, the Popular Poet; and Benjamin Franklin, the American Philosopher.

These cover a wide range, and in their diversity, strain to their utmost tension the author's capacities; and yet, whether his subject win his laurels in the cabinet or the drawing room, on the stage or in the back woods, his portrait is always drawn to the life. The description of Washington is the most appreciative and complete which we have ever seen. In a few bold sketches, the writer gives what are unquestionably the simple, noble elements blended harmoniously in that sublime embodiment of personal greatness. If it is fair to test the power of the writer by his influence on the reader's own mind, this sketch is a master-piece; for none, we think, can study it without a more exalted conception of the essential greatness of one who rises in dignity and grandeur before our eyes the more carefully he is scrutinized. Compared with the world's greatest heroes, with Alexander, and Cæsar, and Napoleon, in all that constitutes true sublimity of character, Washington towers like the Pyramids of Egypt. And yet there was one element in Washington's character, a pervading and controlling element, to which no justice is done. What Mr. Tuckerman calls his "moral qualities," was something more; though he describes with great beauty "the intellectual efficiency derived" from this source. But Washington was more than "moral." He was profoundly religious. There is, as we know, evidence of this which has never yet been published to the world, and which we hope soon to be able to give in our pages. Together with the rarest intellectual gifts blended in unexampled harmony, there was also the controlling influence of a Heavenly Wisdom which he sought habitually in secret prayer. And here was, to a large extent, the mystery of that latent power, which is to the world a study and an enigma.

One of the finest written sketches of this volume is Mr. Tuckerman's portrait of Sydney Smith; whom he names the "Genial Churchman." As a criticism, it is elaborate, and as a piece of composition, portions of it are done with exquisite beauty. Antithesis of thought, purity of language, force of expression, and felicity of style are combined in a high degree. We are free to say, however, that Sydney Smith is not our *beau-ideal* of a "Genial Churchman." His geniality was too much of the Dean Swift, or club-room sort.

Of the other characters which are particularly well done, we may mention that man of rare virtues, Dean Berkeley; Edmund Kean, the prince of actors; Jeffrey the Edinburgh Reviewer; Franklin, De Witt Clinton, and Governeur Morris

As a book for careful and profitable reading in choice hours, and to be studied for its rare felicities of style, we commend these Essays of Mr. Tuckerman. We question, sometimes, the justness of the author's opinions, but we never fail to

find the workings of a thoughtful mind, manly in its tone, and indicating everywhere the mellowing influences of ripe culture.

THE HISTORY OF THE REIGN OF THE EMPEROR CHARLES THE FIFTH. By William Robertson, D. D. With an account of the Emperor's Life after his Abdication. By William H. Prescott. In three Volumes. 8vo. Boston: Phillips, Sampson & Co. 1857. pp. 618, 604, 565. New Haven: Durrie & Peck.

The enterprising Boston publishers in issuing a new edition of that standard work, Robertson's Charles the Fifth, have been enabled to add increased value to it in thus giving with it an account of the Emperor's life after his abdication, by Mr. Prescott. And we predict that this will be hereafter the popular edition of that work, as indeed in all respects it deserves to be. Of Robertson's Charles V we need say nothing. It was warmly commended on its first appearance, and by the highest authorities in Europe; and it was also criticised with some severity; yet the work took its position at once as one of unquestionable merit, and, although modern research has served to qualify some of its opinions, it will doubtless hold its place as a standard authority in history.

The cloister life of the Emperor at Yuste, here delineated by the pen of Mr. Prescott, has, to the common mind, long possessed all the charm of romance, and the legends of old monkish chronicles have crept into nearly all our previous accounts of that portion of the Emperor's history. The recent discovery of the manuscripts of Simancas, and the works which have followed that discovery, have enabled us to form a juster conception of the monkish life of Charles, and indeed of his general character. The prevailing idea has invested that life with almost unearthly beauty. An Emperor, of illustrious descent, himself the greatest monarch of the century, who held in his hands the politics and destinies of Europe for fifty years, suddenly retiring from the world to hold communion with God, and by abstinence, fasting and prayer, chastening his own spirit into a meek and humble disciple of Christ, and living on terms of equality as a brother in a Romish Monastery! This is the commonly received story. Yet, to a great degree, it is a mere dream of the imagination. The massive proportions of his character are indisputable But he withdrew from perilous scenes in the future to which he felt himself becoming more and more unequal, for he was already an old and broken down man at the age of fifty-six years. So far from living a life of abstinence and self-denial at Yuste, the whole country was ransacked to gratify his gormandizing appetite. His palace was adorned with costly furniture, gold and silver plate, and elegant pictures; and as to the monks, he partook at their table once only, which he speedily left in disgust at its scanty fare. There was not much retirement from the world, for busy couriers, on affairs of State, were perpetually passing and repassing between Yuste and Brussels, and Valladolid. And instead of being chastened into a spirit of love and charity, one of his last messages to Philip, and the Inquisitor-General, was that the Protestants who remained obstinate, should be burned alive, and those who were admitted to penitence should be beheaded. He even regretted that he had not made more thorough work with the "heretics," and such was his message to Philip. And yet, notwithstanding this cruel and merciless intolerance, he was a devout Romanist; and the closing scene of his life was impressive, and even strangely attractive to us by the presence and ministrations at that hour of Carranza and Villalva, representatives of the two doctrines which then divided Christendom, and divide it now. The character of Charles is a new proof of what every day bears witness, that a man may be a religious devotee, under any name and of any type, while yet his ungovernable temper, passions, and appetites still remain unsubdued. The history of this monarch is a study in itself; and he who would make himself familiar with it, should peruse these volumes before us. We are again impressed with the severe beauty, and quiet strength, and elegance, of Mr.

Prescott's style. It is in grateful and refreshing contrast with the tumid rhetoric of the Macaulay school.

AN INTRODUCTION TO THE CRITICAL STUDY AND KNOWLEDGE OF THE HOLY SCRIPTURES. *The Tenth Edition, revised, corrected, and brought down to the present time.* Edited by the Rev. T. Hartwell Horne, B. D. (the Author;) the Rev. S. Davidson, D. D., of the University of Halle, and LL. D.; and S. P. Tregelles, LL. D. London: Longman & Co. 1856. 4 vols. 8vo. The two volumes by Mr. Horne, pp. 648, 764; Vol. III, by Mr. Davidson, pp. 1132; Vol. IV, by Mr. Horne and Dr. Tregelles, pp. 796.

We wish to utter our word of warning against Longman's edition of that valuable work, "Horne's Introduction," especially as it is for sale in our country. Dr. Davidson's third Volume, of 1132 pages, comprises his "Treatise on Biblical Criticism," and his "Sacred Hermeneutics," formerly published, which are thus made to take the place of Mr. Horne's important labors on these points, which appeared in earlier editions. Dr. Davidson is a Dissenter by profession—a Professor in the Lancashire Independent College, and belongs to that mischievous school of radicals, or German neologists, who are virtually denying the Inspiration of the Scriptures, undermining faith in the supernaturalism of Christianity, and are gradually, but most surely, introducing the baldest Deism. Thus, amongst other startling tenets, either positively maintained or commended as most probable, by Dr. Davidson, are the following: That the Deluge was not universal; that there is a mixture of allegory or fictitious narrative of a very indeterminate amount in the Scripture account of the Creation and Fall of Man, and also in the history of Job; that the Pentateuch is a compilation from a number of distinct documents by an author who lived probably in the time of the early kings, (this is maintained in a most elaborate and carefully written chapter;) that the miracle of Balaam's ass was only a vision, and that the Second Epistle of St. Peter, which implies the contrary, is not to be relied on as authentic; that the Book of Ecclesiastes was not only not written by Solomon, but was not written at all till some years after the prophecy of Malachi, both Jews and Christians having all but universally held the Hebrew Canon to have been completed in the time of Ezra; that Joshua x. 12—16, where the Captain of Israel commands the sun and moon to stand still, is no part of the Word of God at all, but merely a quotation from the poetical book of Jasher! And yet Dr. Davidson's book is studied as a work of authority in one, at least, of the Sectarian Theological Seminaries of our country. We are glad to see that Mr. Horne and Dr. Tregelles have publicly protested against the sentiments of their coadjutor, Dr. Davidson. We have too much evidence that on our own shores the battle is to be fought boldly with that specious rationalism which is now to some extent poisoning the radical party in the English Church, and has well nigh dug the grave for English Dissent. A late No. of the London *Morning Advertiser*, describing the infidelity of these self-styled Evangelicals, thus testifies:

"In the mean time, no one can wonder at the lamentable state of things in the Lancashire Independent College, who knows that Dr. Davidson is the Professor of Biblical Criticism in it,—a man who virtually denies the inspiration of the Scripture—speaks in most irreverent terms of the Bible altogether—and is the admirer and eulogist of such men as Macnaught, Jowett, and others of the same school, while he sneers at Captain Hedley Vicars, and all who, like that excellent young man, are, in reality, what Dr. Davidson *professes* to be,—believers in, and practicers of, Evangelical principles."

The same paper says:

"We are assured that Messrs. Longman are also about to make arrangements for the preparation of a new volume as a substitute for Dr. Davidson's, so that no student of Scripture need lumber his library with a book which is filled with the exploded Rationalism which was prevalent in Germany when Dr. Davidson studied at Halle."

This question of the plenary Inspiration of the Holy Scriptures, has become one of the great questions of the day; and there is concerning it a laxity of opinion, or an absolute skepticism, in our own country too, and in quarters reputed orthodox, which would startle and alarm, if it were generally known.

AN APOLOGY FOR THE COMMON ENGLISH BIBLE, and a Review of the extraordinary changes made in it by the managers of the American Bible Society. Baltimore. 1857. 8vo. pp. 68.

In the Oct. No. of THE CHURCH REVIEW, in the Article "The Postscript to the Memorial," there was a reference to, and some severe strictures upon a late edition of the Bible issued by the "American Bible Society." That portion of the Article called forth the Letter of the Rev. Dr. TURNER, which appeared in our last Number. To this Letter the Rev. A. C. COXE, the writer of the original Article, replies in the pamphlet now before us. We receive it just as we go to press, and regret that several things which we should like to say, must be omitted.

The great question, however, as it seems to us, which is really involved in these changes, made in their editions of the Bible, by the Bible Society, is, Whether the JESUS of the New Testament, is the MESSIAH of the Old Testament? In a word, whether JESUS is the CHRIST? And yet, on that question everything dearest to the heart of the believer hangs. Types, Prophecies, Institutions, nay, more—Doctrines and Promises which attend upon us from the cradle to the grave, and into the grave, throughout all our career of ignorance, helplessness, guilt and mortality—all take their meaning from the decision of this question. Nor need we say that to creatures like us, they are everything, or they are nothing. We said, the JESUS of the New Testament. We mean, just as He is represented in the New Testament; Prophet, Priest, and King; the Founder and Head of a Kingdom; the Institutor and Head of a Church, with its Ministries and Ordinances; and all, the purchase of His blood, and the appointed method of His Grace. This, and all this, is the question.

Now, nothing is plainer, than that Rationalism, Socinianism, and Anti-Churchism have affected a vast change in the popular language, and popular apprehension, on both these points. JESUS is no longer "the Lamb slain from the foundation of the world," to take away sin; and the Church, "purchased with His own blood," of which the language of the New Testament is full, has already faded away into "Zion," and "God's people," &c. There is sometimes mention made of Christ; but never of "Christ AND the Church," as in the New Testament. The Fall is a myth. The CROSS is a myth. The Church is a myth. The Sacraments are myths. The Priesthood is a myth. Everything is a myth, which comes in conflict with this conceited, self-willed, rationalizing Infidelity. Now, here is really the gist of this whole matter; and we are forced to say, and sorry we are to say it, that the "American Bible Society" has, to a certain extent, in its late issues, followed in the wake of this popular, infidel tendency. Its alterations in the old "headings" of the chapters, &c., insignificant as they may be claimed to be, all point that way, unmistakably. We are glad to see that Dr. Turner does not pretend to justify these alterations of the headings. He perhaps deems them of less importance than we deem them. The popular tendencies, of which we have spoken, he certainly would be the last man to countenance. And yet, these alterations pertaining to the Prophecies, and especially to the glorious predictions of the Evangelical Prophet, alterations which will be sure to make, and cannot fail to make, and to leave, lasting impressions on the popular mind as to the meaning of Prophecy, we say, these altered headings, concealing, as they do, that "the testimony of JESUS is the spirit of Prophecy," are to the humble believer, shocking and cruel; and in respect to the Canticles, they are more; they are positively revolting! We have before us the old Genevan Bible of 1559, (our copy, 1585;) and, with its full margin, designed especially for private and family reading. The contrast

between this old Genevan Bible in its marginal notes, headings, &c,. and the late issues of the "American Bible Society," is striking and startling.

We cannot pursue this subject further now. We cherish a profound and grateful respect for the "American Bible Society." But we are compelled to say that Mr. Coxe, in his pamphlet, without saying more of it here, has done enough, at least to put the best friends of that noble Institution upon their guard. *Obsta principiis*, should be their watchword, in respect to all such intermeddlings and insidious tendencies. We say, further, that we know of interpretations put upon the Prophecies of the Old Testament by men claiming to be orthodox, which would surprise our readers, and which shows the prevalence of an infidel Rationalism to an extent not generally conceived. And yet, these are the men who sympathize with this new movement of the "American Bible Society." May it not be, that the Church will be proved hereafter to be the Witness and Keeper of the Bible; as she is already proving herself to be the Witness and Keeper of the Faith?

MEMORIAL PAPERS. THE MEMORIAL: With Circular and Questions of the Episcopal Commission; Report of the Commission; Contributions of the Commissioners; and Communications from Episcopal and Non-Episcopal Divines. With an Introduction by the Rt. Rev. ALONZO POTTER, D. D., one of the Commissioners. Philadelphia: E. H. Butler & Co. 1857. 12mo. pp. 444.

In several respects this is the most important volume that has lately been issued from the press. It embodies, in permanent form, all the essential documents, proposals, arguments, motives, methods, objections, &c. pertaining to, and connected with, what is now known as the Memorial Movement. The Journals of our General Convention indicate such a Movement, or proposal; our periodicals have all been occupied with it. Here is the thing itself. It gives the original Memorial; the Report of the Commission of five Bishops; the Contribution to that Report of each member of the Commission on certain specified and distinct points of enquiry; the Communications to the Commissioners, in reply to a Circular, from several Bishops and Presbyters of the Church; and finally, several valuable Letters from non-Episcopal divines, whose names are not given, obtained by the Rt. Rev., the Editor of the volume, Bishop Potter, of Pennsylvania, and published, he says, on his own responsibility. The Volume is edited with great discretion; and the well-written Introduction places the whole subject fairly before the mind of the reader.

On this whole question, we have before spoken freely, and we have little to add now. We regret that the "Occasional Prayers and Thanksgivings" were not brought forward and acted on; for there is a heart in the Church to use them; nor do they pertain to the Memorial Question, or to its original design and intentions. These "Prayers," &c., we hope to see authorized by our next General Convention; or if it fails to do it, then by the Bishops for their several Dioceses. But, beyond this, we hope the Church will not at present go. She has taken the initiative step. She has gone as far as she ought to go. Prominence has already been given to the movement, and should still be given to it, enough to engage the attention of those outside our Fold, who have the heart to appreciate it. This whole thing has not been done in a corner; and is, as we know, more closely scanned than some among us may suppose. What we need, now, and all that we need, is to work more and pray more; and this, alas, is the very hardest thing of all to do; for it costs no sacrifice, but the contrary, to dream, and theorize, and build splendid castles in the air. Let us then, now, pray, and work, and watch, and wait.

HISTORY OF THE INVASION AND CAPTURE OF WASHINGTON, and of the Events which preceded and followed. By JOHN S. WILLIAMS, Brigade Major and Inspector, Columbian Brigade, in the War of 1812. New York: Harper & Brothers. 1857. 12mo. pp. 371. New Haven: E. Downes.

It has been thought a worthy theme by the author to chronicle with minuteness that mortifying story in the last War, the capture of Washington City by

the British troops under Ross and Cockburn, and the burning of the Capitol, the President's House, the Congressional Library, the Patent Office, &c., &c. This act of vandalism, which will brand the British name with infamy as long as the voice of history shall be heard, answered one great end, to unite our nation in support of the War; and it also taught us some lessons for the future which will not be forgotten. The author's moral in the defeat at Bladensburg, is, that politicians require watching, and will sacrifice the interests and honor of their country to advance themselves, or ruin a rival.

The literary labor of putting together the materials, was not done by Major Williams; though we think the work would not have lost in interest or value if he had told the story in his own way.

NEIGHBOUR JACKWOOD. By PAUL CREYTON. Boston: Phillips, Sampson & Co. 1857. 12mo. pp. 414. New Haven: Durrie & Peck.

"Paul Creyton" has exhibited masterly ability in this, his latest work; but its design is to hold up to opprobrium, and to incite resistance to the execution of the Fugitive Slave Law. Of course its tendency will be to deepen the alienation of feeling between the North and the South; a result which all good men ought to deprecate, and especially under the present excited state of public feeling.

VILLAS AND COTTAGES: A series of Designs prepared for execution in the United States. By CALVERT VAUX, Architect, (late Downing & Vaux,) Newburg on the Hudson, Illustrated by 300 engravings. 1857. 8vo. pp. 318. New York: Harper & Brothers. New Haven: E. Downes.

In our country, where Education is so generally diffused, where wealth is so rapidly accumulated, where social position is determined by no ancestral customs or arbitrary laws, where a restless ambition for distinction animates almost all except the indolent and hopelessly degraded—we say, in such a field, unlike any the world has ever seen, there is special need for just such influences as this work will exert. It is a work on practical aesthetics, or architecture as exhibited in villas and cottages. The author's remarks on a rural architecture adapted to this country, and as contrasted with styles suited to other tastes, habits, &c., as Chinese, Moorish, Italian, Gothic, &c., are catholic, and yet discriminating, and will be appreciated. The old Puritan war upon Art, the determined divorcement of the "beautiful" from the "good," may still be seen in many desolate, forlorn-looking meeting houses, and prim, cheerless, home-residences of New England. But that age has gone by. What we want now, is a cultivated taste among the people. And, to this end, especially in one department of useful Art, the volume before us is admirably adapted. The author enters *con amore*, and with minuteness into all the details of the artistic *design* of rural buildings; their exteriors, and their interiors; so as to be pleasing and truthful to the eye, and, at the same time, suited to, and expressive of, the habits and wants of the people. Form, proportion, color, ornamentation, &c., are treated of. But the most taking part of the volume, to most readers, will be the designs, plans, specifications, estimates, &c., for every variety of home residence, from the plainest log-house to the splendid villa costing its sixty thousand dollars. The author is himself an architect, and in this collection of "studies," there are many on which the genial talent of the lamented Downing was employed. Several of these include the residences of many gentlemen of wealth and taste in various parts of the country, whose names are given. No one who has the means to make a home worthy of the name, should begin to build, without carefully examining just such a work as this.

RELIGIOUS TRUTH ILLUSTRATED FROM SCIENCE, in Addresses and Sermons on Special Occasions. By EDWARD HITCHCOCK, D. D., LL. D., late President and now Professor of Natural Theology and Geology in Amherst College. Boston: Phillips, Sampson & Co. 1857. 12mo. pp. 422. New Haven: Durrie & Peck.

The titles of these Addresses, &c., will best show their character. They are, The Highest use of Learning, The relations and mutual duties between the Philosopher and the Theologian, Special Divine interpositions in Nature, The Wonders of Science compared with the wonders of Romance, The Religious bearings of man's Creation, The Catalyptic power of the Gospel, The attractions of Heaven and Earth, Mineralogical illustrations of Character, The inseparable Trio, A Chapter in the Book of Providence, The waste of mind.

Professor Hitchcock is an industrious man, and has made himself familiar with the results of Modern Science, especially in the department of Geology. We are glad to see in one of the Addresses before us, delivered at Albany during the late Meeting of the National Scientific Convention, that he takes orthodox and positive ground as to the Unity and dignity of the Human Race; and he finds in the discoveries of Geologists, confirmation of the Mosaic account of the order of Creation, and proof that Man must have been among the very last of animals created; no human remains having been discovered in any of the earlier geological formations. These addresses occupy the higher range of thought, and well deserve the attention of thoughtful men, and especially of the Clergy, who will find in them much valuable matter for their own use. Infidelity, never bolder than now, can only be met by a mastery of principles, and an acquaintance with facts in Physical Science: weapons, which this popular volume will help to furnish.

MEN AND TIMES OF THE REVOLUTION; or Memoirs of Elkanah Watson. Including his Journals of Travels in Europe and America, from the year 1777 to 1842, and his Correspondence with Public Men, and Reminiscences and Incidents of the American Revolution. Edited by his Son, WINSLOW C. WATSON. Second Edition. New York: Dana & Co. 1857. 12mo. pp. 557.

We are glad to see this new edition of a work which we noticed particularly on its first appearance. In the present edition, the text has been revised; considerable new matter has been added; dates are placed at the heads of the pages; the duodecimo has been substituted for the octavo form; a copious Index is furnished; and the volume is embellished with a portrait of the author, and twenty illustrations. We hail with pleasure every such new memento of those stirring times, as for other reasons, so especially as ministering to a truer and more intelligent patriotism.

NEW GRANADA: Twenty Months in the Andes. By ISAAC F. HOLTON, Professor of Chemistry and Natural History, in Middlebury College. With Maps and Illustrations. New York: Harper & Brothers. 1857. 8vo. pp. 605. New Haven: Durrie & Peck.

Since the dismemberment of Colombia in 1831, and the erection of New Granada into a Republic, little has been known respecting the country, save repeated rumors of revolutions and insurrections. The present work supplies to a considerable extent this want of information. The author ascended the Magdalena, in 1852, six hundred miles to Honda, crossed the mountains, 4,597 feet in height, to Bogota, the capital, and spent in the country, visiting its towns, studying its botanical productions, &c., about twenty months. The work throws much light on the condition of this Republic, its government and institutions, and the manners, customs, religion, &c., &c., of the people. Nearly one half of the country is drained by the headwaters of the Orinoco and the Amazon; and the country is by nature rich in vegetable and mineral resources. The great mass of its 2,243,730 inhabitants are extremely ignorant; and the great bane of the country is the superstition of its religion, the viciousness of its priests, and the insecurity and weakness of its government. A friend to the

priests acknowledged that ninety-nine in every hundred of them were notoriously leading immoral lives; and although Bogota has nearly thirty churches for its 30,000 inhabitants, yet Romanism obviously has little or no hold on the people. The country itself is a study in every respect, and not the least so, as a monument of Spanish conquest and rule, and an illustration of the natural influence of Romanism.

THE IMITATION OF CHRIST. By THOMAS A KEMPIS. Translated from the Latin. 12mo. New York: T. N. Stanford. 1856.

The approbation of the whole Christian world for nearly 500 years is a testimony to the worth of a book, as rare as it is remarkable. The famous treatise, "*De imitatione Christi*," so called from its opening words, which is generally ascribed to Thomas a Kempis, a pious mystic of the 14th century, (though the question of its authorship is after all a very doubtful one,) can boast a catholicity, which in this age of disunion and schism, is really refreshing. There is no language of civilized or semi-civilized men which does not possess a version of it. There is hardly a class of religionists which does not read and value it. It is approved of by the Bishop of Rome, and it was republished by John Wesley for the use of his followers.

The present is the third complete American edition, and is gotten up with the taste and elegance of typography which characterize all Mr. Stanford's publications.

THE CHILDREN'S BREAD, IN CRUMBS FROM THE MASTER'S TABLE. New York: Dana & Co. 1857. 12mo. pp. 220.

We know not to whom we are indebted for the most exquisitely beautiful book for a Christian child which we have ever seen. It has an appropriate text of Scripture and a sweet verse of poetry in harmony therewith, for every day of the year; and every page is surrounded with an emblematic border, symbolical of God's daily gifts of Providence and Grace. Thousands of the children of the Church will, we doubt not, make this delightful volume their daily companion, and as they feed upon these "Crumbs from the Master's Table," will, as they grow in stature, grow also in wisdom, "and in favor with God and man." It is just such a book as the fond heart of a Christian parent may choose in the faithful fulfillment of the Baptismal vow. There are also in the Appendix additional Hymns for the Christian Seasons.

LAYS OF A LIFE-TIME. The Record of one departed. New York: Dana & Company. 1857. 4to pp. 157. New Haven: G. B. Bassett & Co.

The "Lays of a Life-Time" are the poetic and prose effusions of a deceased lady; the thread of personal narrative being gracefully drawn by one to whom her memory was evidently fragrant by the holiest associations and recollections. There is in these treasured memorials of the deceased, a sweetness of tone, and delicacy of sentiment, a refinement of feeling, an exuberance of imagination, fancy and wit, and now and then a strength and vigor of expression, which indicate a mind and heart of rare worth. The editing of the work is appropriately done; and the volume is published with uncommon elegance. In the poems on "Confirmation," on the "Lenten Sabbath," and "the Christmas Chant of the Wreath Gatherers," there are passages of great beauty, and which reveal beyond all question the workings of a truly poetic genius. To say this, in these days, is to bestow very high praise; but the volume deserves it.

LECTURES UPON HISTORICAL PORTIONS OF THE OLD TESTAMENT. By A. N. BETHUNE, D. D., Archdeacon of York, and rector of Coburg, diocese of Toronto, Canada. New York: T. N. Stanford. 1857. 12mo. pp. 213.

The venerable Archdeacon, in these short and practical Lectures, finds, in the historical portions of the Old Testament, what every devout Christian finds

more and more as he advances in years, that his own interior life, his struggles, temptations, conquests and joys are but a transcript of the lives of the saints in those early days. There is one heart in this vast company of believers now; one common experience of faith, and hope, and charity; as there will be one song of victory hereafter. These excellent Lectures are thoroughly orthodox, evangelical and earnest; are written in a style of great neatness and clearness, and will, we hope, be widely circulated and read. We are glad to see intimations that the venerable author may soon be called to a more important position in the Canadian Church.

An Explanatory and Pronouncing Dictionary of the English Language. With Synonyms. Abridged from the American Dictionary of Noah Webster, LL. D. By William G. Webster, assisted by Chauncey A. Goodrich, D. D. With numerous Tables. New York: Mason Brothers. 1857. 8vo. pp. 490.

This "Counting House and Family Dictionary," is designed to fill a large gap between the ponderous Quarto and the Common School Dictionary, and to meet all ordinary wants of authors and readers. Mr. Webster, son of the distinguished Lexicographer, and Professor Goodrich, an accomplished philologist and rhetorician, have expended, as we know, vast labor upon this new work, and as the volume itself, too, bears abundant witness. The *Definitions* are given with great fullness; the *Synonyms*, which are a new and invaluable feature, aid the careful writer in variety of expression, and exact discrimination in the use of words; *Pronunciation* is given after consultation with many of the most eminent living orthoepists; and the *Orthography*, will be found to be abundantly sustained by the best scholars in this country and in England, and by the acknowledged analogies of our language. The *Appendix* contains a large number of carefully prepared Tables, which every scholar will be glad to have by him. It will be a standard work; and its authors deserve, and we doubt not will receive, the reward of public benefactors.

An Order for a Second Evening Service in the Churches in the Diocese of New Jersey; Set forth by the Bishop. New York: Dana & Co. 1857. 14mo. pp. 84.

This Order is essentially that which has long been used in Connecticut as a Third Service; except, that it begins with the Lord's Prayer, and that after the Lesson, the *Magnificat*, or the *Nunc dimittis* may be used, and the addition of a few responsive petitions after the Creed, and the substitution of the last Prayer in the Institution Office for the Prayer for the Church Militant. The book is neatly got up. We hear, already, of very liberal interpretations practically put upon the Resolutions of the Bishops at the last General Convention on the part of some of the Clergy of the Church, which we hope will be anticipated, and held in check, by just such prescriptions as this.

The Domestic Altar; A Manual of Family Prayers, adapted to the various Seasons of the Ecclesiastical Year. With Prayers and Thanksgivings for Special Occasions. By the Rev. H. Croswell, D. D., Rector of Trinity Church, New Haven, Conn. Fourth edition, revised and enlarged. New York: D. Dana & Co. 1857. 12mo. pp. 261.

A Family Prayer Book, prepared by so experienced and successful a Pastor as the venerable Dr. Croswell, needs not our commendation. It has already reached a fourth edition, and been, before all others, the chosen Manual, for their own use, of some of the best minds and hearts in the Church; and this is praise enough. The series of Prayers respond in tone to the Seasons of the Ecclesiastical Year; and the language is, everywhere, that of the Bible and Prayer Book, or is imbued with their spirit; and, hence, is calculated to utter the breathings of a sober, chastened and devout piety.

OLD WHITEY'S CHRISTMAS TROT; A Story for the Holidays By A. OAKEY HALL. With sixteen illustrations by Thwaites. New York: Harper & Brothers. 1857. Child's 4to. pp. 237. New Haven: Durrie & Peck.

This clever little quarto came too late for our last Number, but it is worth a kind word even now. The dry and hard practice of a professional life at the Bar have not been able to staunch the fountain of genuine sentiment of which the author's heart is full even to running over.

THE OLD FARM AND THE NEW FARM: A Political Allegory. First published under the title of "A Pretty Story" By FRANCIS HOPKINSON, a Member of the Continental Congress. With an introduction, Historical Notes and Illustrations, by BENSON J. LOSSING, M. A., author of "The Pictorial Field-Book of the Revolution," &c. New York: Dana & Co. 1857. 16mo. pp. 76.

Francis Hopkinson was a Philadelphian by birth, of respectable English descent, of good education, a Member from New Jersey of the Continental Congress, a Signer of the Declaration of Independence, a Judge of Admiralty for Pennsylvania, and afterwards of the United States Court, appointed by Washington, and died holding this office, May 9th, 1791. Sympathizing heartily with the Colonies in their struggles with Great Britain, he brought the aid of his keen sagacity and pungent satire to fan the revolutionary flame. The allegory before us was published as a pamphlet in 1774, under the title of "A Pretty Story by Peter Grievous, Esq., A. B. C. D. E., Veluti in Speculo;" and was admirably adapted to stir up the indignation of the colonists at the grievous wrongs inflicted upon them by the British Ministry It is a curious relic, and is well worthy of the beautiful dress in which it now appears.

MY STEP-MOTHER; or the Power of Love. By SARAH ROBERTS. New York: Dana & Co. 1857. 16mo. pp. 203.

A pretty little book, well written, full of Christian sentiment, and appropriate for Sunday School Libraries. It tells about an excellent Step-Mother, a badly trained daughter in-law, a cross old nurse, and a number of ill-bred, mischievous neighbors. Christianity, as the Church teaches it, is well illustrated in the story.

THE LIFE OF THE RT. REV. WM. WHITE, D. D., Bishop of Pennsylvania. By the Rev. JOHN N. NORTON, A. M., author of "The Boy who was trained to be a Clergyman," "Full Proof of the Ministry," etc. 24mo. pp. 103. New York: S. S. U., and Church Book Society.

The Rev. Mr. Norton has been eminently successful in writing Church books. This Life of Bishop White will be found one of the most valuable little works published by the Church Book Society. The leading facts in the Bishop's eventful history, and the salient points in his character, are clearly given. The Church tone of the work presents that blended harmony of moderation and firmness which so emphatically characterized the departed prelate himself. We are glad to see that the Society are to issue similar works from the same pen.

HARPERS' PICTURE BOOKS FOR THE NURSERY. Learning about Right and Wrong; or Entertaining and Instructive Lessons for young children, in respect to their Duty. By JACOB ABBOTT, with Ninety Engravings. New York: Harper & Brothers. 1857. 18mo. pp. 192. New Haven: E. Downes.

This series of beautiful little volumes is now complete; and nothing more attractive for children has ever been issued from the American press. The moral tone is decided and healthful.

History of Henry the Fourth, King of France and Navarre. By John S. C. Abbott. With Illustrations. New York: Harper & Brothers. 1856. 18mo. pp. 335.

Those fearful religious wars and commotions which nearly three hundred years ago devastated France, drove into exile the flower of the Kingdom, exhibited cruelties and atrocities unparalleled in history, and finally placed a Bourbon on the throne—the story of that appalling tragedy is here told in Abbott's best style, though of course it is a mere compend of leading events.

History of King Richard the First of England. By Jacob Abbott. With Engravings. New York: Harper & Brothers. 1857. 16mo. pp. 336.

The History of Richard the Lion-Hearted, and his Crusades, is one of the very best to captivate the attention of children. The story, as told here, has all Abbott's excellencies. The popular character of the narrative and its adaptedness to excite an interest in historical studies, disarm criticism, even if critics were bent upon it.

The Little Learner—Learning about Common Things; or Familiar Instructions for children in respect to the objects around them, that attract their attention, and awaken their curiosity in the earliest years of life. By Jacob Abbott. Illustrated with One Hundred and Twenty Engravings. New York: Harper & Brothers, Franklin Square. 1857. Small 4to. pp. 192. New Haven: Durrie & Peck.

This little volume is admirably adapted to those inquisitive little boys and girls who are always asking the reasons for everything; a habit which should be cultivated and directed, and not frowned upon as is too often done.

Elements of Plane and Solid Geometry: together with the Elements of Plane and Spherical Trigonometry, and an Article on Inverse Trigonometrical Functions. By Gerardus Beekman Docharty, LL. D., Professor of Mathematics in the New York Free Academy. New York: Harper & Brothers. 1857. 12mo. pp. 189. New Haven: E. Downes.

The peculiarity of this new book, is in the omission of many of the propositions which we have been accustomed to see in such works, and the addition of others which are new to us. The book looks well; and is worth trying.

City Missions. A Report and Supplement rendered to the Rt. Rev. the Provisional Bishop of the Diocese of New York. By the Rev. W. A. McVickar. 1857. New York: Dana & Co. 12mo. pp. 88.

The Rev. Mr. McVickar on visiting Europe in 1854, in quest of health, availed himself of the opportunity to inquire into the method of conducting Missionary effort and Home Charities in the large towns of England, and on the Continent. Bishop Potter kindly gave him a commendatory Letter. Since his recent return, he has embodied his information and conclusions in the pamphlet before us. It is important, valuable, and timely. It revives and deepens the impression which the reading of British and Foreign Reports has often produced in our own mind, that, in this work of Home Charity, *we* have almost everything yet to learn. Churchmen have yet to learn, what most of them, alas! never yet have learned, that Faith without works will never save them. They have yet to learn, that they are *stewards* only, not *owners*, of their money. And then they have to learn, that the Church is Christ's chosen method to disburse that money for Christ's sake. The amazing extravagance of the expenditures which Churchmen are making for their own worldly gratification; and the niggardly meanness, the grumbling, and groaning, and complaining, with which they dole out what they call their charities,—all this shows where the fault lies. Men love the world more than they love Christ. That is the whole difficulty. Our Clergy cannot worm this money out of the laity, as the Papists do,

by threats of Purgatory, nor by a traffic in Indulgences; but they can proclaim that Law of Christ, that men *must* "forsake all that they have," or they cannot be CHRIST'S disciples. This pamphlet tells us how we may go to work; that is, if we are only willing to do it. It also gives us an account of what Mr. McVickar saw abroad; Hospitals, Sisters of Charity, the Protestant Deaconesses of Paris and Germany, the *Petites Soeurs des Pauvres*, the Working of Penitentiaries for fallen Women, the Statutes of S. Ninian's, Perth, &c.

NEW YORK OBSERVER.

We notice in this Newspaper (Presbyterian) a series of articles by a "Presbyter of the Episcopal Church" on the subject of a proposed Union between the Church and certain of the so-called orthodox Sects, including of course the Presbyterians. We notice, also, that one who signs himself a "Bishop of the Protestant Episcopal Church," appears in the same paper as a very warm advocate of this theory. Is this the same Bishop who, not many years ago, entered into a correspondence with a *Romish* Bishop: proposing a plan of Union between our Branch of the Church and that corrupt sect? That secret leaked out through some of the Romish Priests, as it was quite too rich for them to keep to themselves. The same Bishop, also, we believe, not long ago had a plan for a Union with the *Baptists;* proposing to keep up the "Succession" and so unite us with them, through the medium of an Armenian immersing Bishop!

How any intelligent Churchman can even for a moment dream of Union with Rome, with all her Trentine doctrines, and Trentine Curses, and her modern Developments;—or with the Baptists, the very spirit and genius of whose System necessarily excludes from CHRIST'S Fold, the lambs of the Flock,—surpasses our comprehension. It can by no means be said to deserve the "faint praise" of an amiable weakness. The proposition in the *New York Observer*, is sneered at by the great mass of sectarians; and by none with more bitterness than the Methodists with their bastard Episcopacy. But this only illustrates a well-known principle of human nature. The discussion has, at least, done some good, in manifesting the fact that Sectism has within itself the source of its own dissolution.

THE CHURCHMAN'S DIARY AND ECCLESIASTICAL CALENDAR for the Year of our Lord 1857: Containing an Almanac and Diary, with Notices of Anniversaries and Meetings of Church Institutions; a variety of other information useful to Churchmen, and a blank space for Memorandums, for each day of the year. New York: Protestant Episcopal Sunday School Union and Church Book Society. 1857. New Haven: G. B. Bassett & Co.

The above full title of this elegant and convenient little Manual, explains its character.

PRACTICAL DIRECTIONS FOR THE OBSERVANCE OF LENT. A Homily for Ash Wednesday. By the Rt. Rev. HORATIO SOUTHGATE, D. D., Rector of the Church of the Advent, Boston. New York: Dana & Co. 24mo. pp. 59. 1857. New Haven: G. B. Bassett & Co.

The "Church System," so called, is as distinctive in its views, principles, and methods of Christian culture, as it is in its views of Ministry and Worship. In that culture, the "Lenten Fast" holds, among the means prescribed, an important place. The "Directions" of Bishop Southgate will be appreciated by those who look upon their membership in Christ's Body as a reality; and, if followed, will promote, we doubt not, deeper spirituality, and higher attainments in piety.

COMMUNICATION FROM THE HON. JOHN A. DIX, to the Select Committee of the Senate on the Report of Trinity Church. New York: 1857. 8vo. pp. 19.

The candid portion of the public are, we think, becoming heartily sick of

these perpetual attacks on Trinity Church. It is suspected that there is a meaning in them which does not stop at Trinity Church. It is not long, since a grossly sacrilegious attempt was made upon her property, which resulted in proving at least two things: first, the unprincipled character of the attempt; and second, the fact of the sure title of Trinity to the property which she now holds. It seems that an effort is now making to obtain a repeal of the Act of 1814, under the pressure of an excitement manufactured for the occasion; by which Act, the management of the property was made more determinate; and yet, as is claimed, in strict accordance with the evident meaning and intent of the original Grant and Charter by which that property was conveyed. And yet, no one can doubt, that from the very language of these instruments, the Corporation of Trinity Church must be under the strongest possible obligation to disburse the income from that property with the strictest impartiality, and in such manner as to best meet the spiritual wants of the Church throughout the city.

The pamphlet of the Hon. Mr. Dix is an able and manly document. It does not take up the legal question. It is a vindication of the policy of Trinity, in managing and disbursing. The writer freely admits the practical mistake of so much costly architecture for the accommodation of the rich. But he denies the charges of partial expenditures, and for partisan ends. His statement of what Trinity is now actually doing in Christian charity, will correct popular misapprehension and remove unfounded prejudices. It certainly does seem to us unfortunate that the present movement against Trinity should have originated, or be mainly sustained in three Parishes, which hold now gifts and endowments from Trinity Church valued at from *six hundred to eight hundred thousand dollars!* It is still more unfortunate, too, that it should be made so soon after a gross act of sacrilege was thwarted. And more unfortunate, still, that it is made at a time when Trinity is confessedly entering with a strong *corps* of men, and with new vigor, upon reclaiming those appalling moral wastes which a fashionable Christianity has deserted.

Confirmation; or Laying on of Hands: its Authority and Nature. By Rev. Samuel Fuller, D. D., Rector of Christ Church, Andover, Mass. New York: Dana & Co. 1857. 12mo. pp. 35.

We have never seen the *authority* of Confirmation more demonstrably proved, or its *nature* more clearly stated. For parochial use, the pamphlet is well adapted.

Rev. Prof. E. Harwood's Sermon in St. Paul's Church, New Haven, Ct., Oct. 12, 1856, on the "Causes of Filial Impiety."

There is an outspoken vigor of thought, and boldness of tone, in this noble Sermon, which shows that the preacher did not cease to be a man, when he was made a Minister.

Catalogue of the General Theological Seminary. 1856-7.

We find in the "General Theological Seminary," the names of *thirty-nine* students from *thirteen* dioceses.

Calendar of Trinity College, Hartford, Ct., 1857.

This Institution, from its position, so near to Yale on the one side, and Harvard on the other, suffers at present doubtless in numbers, yet it is earnest and thorough in its work, and will, in time, command that confidence which even now it deserves. The Faculty numbers *fifteen*, and it has Students, Freshmen, 12; Sophomores, 15; Junior Sophisters, 16; Senior Sophisters, 17;—Total, 60.

NASHOTAH MISSION. 1857. Catalogue &c., and Annual Letter.

Trustees of Nashotah House.—Rt. Rev. Jackson Kemper, D. D., President; Rt. Rev. George Upfold, D. D.; Rev. Wm. Shelton, D. D.; Rev. Benjamin Akerly; Rev. David Keene, B. D.; Rev. A. D. Cole, D. D.; and Rev. R. H. Clarkson, D. D

Faculty of Nashotah House.—Rev. Azel D. Cole, D. D., President and Professor of Pastoral Theology. Rev. William Adams, D. D., President of Systematic Theology. Rev. Lewis A. Kemper, A. M., B. D., Tutor of Exegesis, Greek, Latin, and Hebrew. Rev. James DeKoven, A. M., Tutor in Ecclesiastical History. Rev. Sebastian B. Hodges, A. M., Tutor in Biblical History, Elocution, and Music.

The Annual Term for 1856–57 of this Institution, the Theological Seminary of the Northwest, opened on October 1st, 1856. There are now thirty-six Students, of whom seventeen are candidates for Holy Orders, and nineteen are preparing to become Candidates. Two more students are expected to join the Mission after January 1st, '57. No students are admitted but such as are preparing for the Holy Ministry.

While in some parts of the Church men have been extremely busy in scenting out heresy, and frightening people away from the Church, Nashotah, by its self-sacrificing labors for Christ, can point to thirty three ordained to the Holy Ministry, seventeen Church edifices, five Parochial Schools, twenty-five Parishes organized, two Indian Missions. Such are in part the fruits of an Institution in its infancy, which the Church can strengthen with the means of doing more and more in its vigorous maturity.

THIRD ANNUAL REPORT and Pastoral Letter to the Parish of Trinity Church, Cleveland, Ohio. By the Rector, Rev. JAS. A. BOLLES, D. D. 1857. 8vo. pp. 19.

Such Annual Letters as this are very valuable, both as stimulants and as indices. Without entering into details we may say that it exhibits the head and heart, and hands, too, of a true Churchman; upheld as such a man always will be, by a band of loyal and devoted laymen. Speaking of his own city, he says: "In consequence of the discord and fanaticism of jarring sects, many—and they are men of influence and character—have turned their backs upon every form of Christianity, and almost hate the name of Gospel and of Church." Strange it is, that any among ourselves should overlook the important fact, that the Church is adapted to save this large and growing class of men from open and avowed infidelity, only as she is frankly and boldly presented in her integrity and completeness.

BRITISH PERIODICALS.—Leonard Scott & Co., 54 Gold street, New York, continue to republish the following British Periodicals, viz: 1. the London Quarterly, (Conservative;) 2. the Edinburgh Review, (Whig;) 3. the North British Review, (Free Church;) 4. the Westminster Review, (Radical;) 5. Blackwood's Edinburgh Magazine, (Tory.)

Quarterly Periodical Literature has never yet reached the position of strength, dignity, and power, in the United States, which it has so long maintained in Great Britain. All the great questions which are stirring the mind and heart of Europe, are discussed in these British Quarterlies boldly, and from diverse points of observation. They are furnished by Messrs. L. Scott & Co. at the following prices:

Blackwood, or any one of the Reviews, $3 a year. Blackwood and one Review—or any two Reviews, $5. The four Reviews, $8. Blackwood and the four Reviews, $10.

Postage (which should be paid quarterly in advance) on the four Reviews and Blackwood to any Post Office in the United States, only 80 cents a year. Namely: 14 cents a year on each Review, and 24 cents a year on Blackwood.

HARPER'S NEW MONTHLY MAGAZINE.

Of all the Monthlies, Harpers' bears the palm. It has attained a circulation unparalleled in periodical literature; and it has fairly earned its brilliant success. In the issue for March, there is an Article "From Thebes to the Pyramids," which is worth twice the price of the Number. This same No. contains a sketch of the famous Samuel Johnson by Macaulay, written in that author's dashing style. Yet, what will the reader say, when we tell him that Macaulay described Archbishop Laud, as "a poor creature, who never did, said or wrote anything indicating more than the ordinary capacity of an old woman." The learned Vossius did not have quite this opinion of Laud. He said, that one of Laud's productions, "at its weight in gold would not be costly, because each part was all gold." Who has best played the "old woman," Laud or Macaulay, is a question which, at least, admits of debate even now. Whether it will admit it, by and by, is another question.

We regret that we can do little more than announce the following Sermons, &c.

THE RIGHT REV. BISHOP WHITTINGHAM'S Sermon, "The Rule distributed of God," at the Institution of the Rev. A. C. Coxe, in Grace Church, Baltimore, Nov. 2, 1856.

A clear and most earnest presentation of the distinction between the Orders and the Mission of Christ's Ministry in His Church.

THE RT. REV. BISHOP ATKINSON'S Sermon, "Reverence due to the House of God," at the Consecration of Grace Church, Baltimore, Oct. 30, 1856.

REV. DR. FULLER'S Address, at the Dedication of the Punchard Free School, Andover, Mass., Sept. 2, 1856.

REV. DR. W. H. LEWIS' Sermon before the Brooklyn Young Men's Christian Association, in the Church of the Holy Trinity, Feb. 17, 1857.

REV. SAMUEL BUEL'S Sermon, at the Burial of William Davies, in Christ Church, Poughkeepsie, N. Y., Feb. 10, 1857.

An interesting biographical sketch of an old patriarch, (from Connecticut,) who died, aged *ninety-four* years.

THE REV. DR. ABRAHAM BEACH CARTER'S Sermon, on Sunday before the last General and State Elections, in St. John's Church, Yonkers, N. Y. Nov. 2, 1856.

A delicate subject faithfully handled.

"THE UNJUST STEWARD." A Sermon by a Presbyter of the Diocese of South Carolina. 1856.

REV. W. W. LORD'S Sermon, "Our Citizenship in the Church," in Christ Church, Vicksburg, Miss., Nov. 30, 1856.

"THE DAILY SERVICE." A New Year's Offering to the Parishioners of Christ Church, Elizabethtown, N. J. By the RECTOR.

We have little doubt that Daily Service will be restored to the Church as the extreme tendency to individualism dies out, and the organic life of "Christ and the Church" revives again. In city parishes and congregations, the Daily Service will be well nigh universal; in rural parishes, it will be restored at a more remote period. The practice is Scriptural, Primitive and Catholic. Mr. Hoffman is one of our most zealous and earnest men.

REV. D. WASHBURN'S Fourth Annual Report of Trinity Church, Pottsville, Penn. 1856.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Bryan, James L.	Whittingham,	Dec. 28, '56,	Trinity, Dorchester Par., Md.
Burrows, Joshua L.	Potter, H.	Dec. 21, '56,	Transfiguration, N. Y.
Carver, T.	Williams,	Feb. 12, '57,	St. Paul's, Woodbury, Ct.
Chase, Robert G.	Doane,	Dec. 21, '56,	St. Mary's, Burlington, N. J.
Chase, Edwin B.	Doane,	Dec. 21, '56,	St. Mary's, Burlington, N. J.
Curtis, Alfred A.	Whittingham,	Sept. 21, '56,	Christ, Cambridge, Md.
Davis, George R.	Williams,	Feb. 12, '57,	St. Paul's, Woodbury, Ct.
Davenport Silas D.	Atkinson,	Dec. 21, '56,	St. James', Wilmington, N. C.
Dean, George W.	Potter, H.	Mch. 8, '57,	Trinity, N. Y.
Forgus, Wellington,	Doane,	Dec. 21, '56,	St. Mary's, Burlington, N. J.
Goodwin, Edward, H. C.	Whittingham,	Jan. 18, '57,	St. Peter's, Baltimore, Md.
Harding, Israel,	Atkinson,	Dec. 21, '56,	St. James', Wilmington, N. C.
Jacobi, John C.	Brownell,	Dec. 14, '56,	Christ, Hartford, Ct.
McAllister, F. Marion,	Elliott,	Nov. 30, '56,	Christ, Savannah, Geo.
Points, J. T.	Johns,	Feb. 15, '57,	Chapel Theo. Seminary, Va.
Quinby, J. H.	Davis,	Feb. 22, '57,	St. Michael's, Charleston, S.C.
Stryker, John V.	Atkinson,	Dec. 21, '56,	St. James', Wilmington, N. C.
Suter, Henderson,	Johns,	Feb. 15, '57,	Chapel Theo. Seminary, Va.
Tweedale, Samuel,	Potter, A.	Dec. 14, '56,	St. Mark's, Frankford, Pa.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Albert, C. H.	Polk,	Nov. 30, '56,	Trinity, New Orleans, La.
" Farrington, Wm. G.	Potter, H.	Dec. 21, '56,	Transfiguration, N. Y.
" Gould, A. F.	Whittingham,	Dec. 28, '56,	Trinity, Dorchester Par., Md.
" Greene, Hezekiah,	Payne,	May 11, '56,	Monrovia, Africa.
" Jewett, Edward H.	DeLancey,	Mch. 8, '57,	Trinity, Geneva, W. N. Y.
" McDonald, D. F.	Kip,	Oct. 19, '56,	Grace, San Francisco, Cal.
" Sever, Winslow W.	Eastburn,	Mch. 5, '57,	St. Paul's, Brookline, Mass.
" Thompson H. Martyn,	Kemper,	Mch. 8, '57,	St. Sylvanus, Delafield, Wis.
" Woodruff, Curtis T.	Williams,	Feb. 12, '57,	St. Paul's, Woodbury, Ct.
" Young, James A.	Whittingham,	Sept. 21, '56,	Christ, Cambridge, Md.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Christ,	Williams,	Jan. 14, '57,	Greenwich, Ct.
Church of Gethsemane,	Kemper,	Dec. 16, '56,	Minneapolis, Minnesota Ter.
Grace,	Payne,	May 14, '56,	Clay-Ashland, Africa.
St. Andrew's,	Clark.	Jan. 14, '57,	Providence, R. I.
St. James',	Clark,	Dec. 31, '56,	Woonsocket, R. I.

Name.	*Bishop.*	*Time.*	*Place.*
St. Luke's,	Cobbs,	Jan. 4, '57,	Jacksonville, Ala.
St. Peter's,	Clark,	Jan. 13, '57,	Manton, R. I.
Trinity,	Eastburn,	Jan. 7, '57,	Haverhill, Mass.
Zion,	Atkinson,	Nov. 14, '56,	Beaufort, N. C.
Zion,	McCoskry,	Jan. 22, '57,	Pontiac, Michigan.

OBITUARY.

DIED, at Philipsville, Allegany County, New York, on the 26th of Nov. 1856, the Rev. LEVERETT BUSH, D. D., of disease of the heart.

Dr. Bush was for twenty-three years the loved and honored Rector of St. Paul's Church, Oxford, New York. Throughout his long continued ministry, he won universal regard and respect, by his Christian urbanity and affectionate kindness to all who came within the sphere of his influence. He was ever zealous in his official labors, and ardent in the cause of the Master whom he served. The parish under his care and guidance was peaceful and prosperous, and when, at length, in consequence of failing health, he felt constrained to relinquish its charge, the regret was general, and he left only friends when he departed from the scenes of his long and faithful toil.

DIED, at Medina, Ohio, on the 13th of November, 1856, the Rev. WILLIAM GRANVILLE, aged 68 years.

Mr. Granville was born in England, and emigrated to the United States in the year 1816; and for the last twenty years had been a resident of Medina, Ohio. He was originally attached to the Methodist connection—being from the early age of 18 or 19 a preacher of the Gospel—but since about the year 1834, had been a clergyman in the Protestant Episcopal Church.

Although withdrawn from the more immediate services of the Church, as pastor of a parish, yet no man could be more prompt to every call of duty than he was, up to the very last. His last sermon was preached on the Sunday previous to his short but severe illness. He never considered himself in any sense superannuated, but as the way opened, was ready to administer to the wants of others,—preaching, and visiting, and attending upon the sick and dying. In benevolent enterprises he had long taken a prominent and decided stand. In his last moments, and in full view of the great and final change, he expressed himself as one that was "going home!" His faith, and hope, and Christian evidence were bright and clear at his departure. Thus he has gone down to the grave as a full ear of corn, ripened for the Master's service.

DIED, in Richmond, Va., on the evening of Monday, the 2d February, Rev. PHILIP BERRY, Rector of St. Peter's Parish, New Kent county.

Mr. Berry removed to the diocese of Maryland last fall, and accepted the charge of St. Peter's, New Kent, when he at once engaged most actively in his pastoral duties. Projecting the erection of a new church edifice in his parish, he had already obtained from the Churchmen of Richmond about one half the sums required for that purpose, and designed leaving for Norfolk, with the expectation of getting additional aid there. But God, who disposes all things, decreed differently. He was arrested by a severe cold, resulting in neumonia, and which after a week's illness, terminated in death.

A few hours before he breathed his last, Rev. Dr. Minnigerode informed him of his end. Being too weak to talk much, he yet expressed his entire willingness to die. He seemed to enjoy very much the hymn, "Jesus, Saviour of my soul," which Dr. M. repeated to him, ejaculating after the completion of the hymn, "My Saviour! my Saviour!" These were his last words.

Died, at South Boston, on the 4th Dec., 1856, the Rev. Shipley Wells Willson, aged 62 years, formerly chaplain of the House of Correction.

Mr. Willson was a native of Springfield, Mass., and formerly a very popular minister of the Methodist connection. In the year 1845, he was ordained to the office of Deacon, and in 1846, to that of Priest in the Protestant Episcopal Church, a step which he had been long contemplating.

Consumption, the seeds of which were probably planted in the early years of his ministry, which were spent in a laborious frontier circuit, has been for a long time slowly undermining his once vigorous constitution, incapacitating him for any active labor in his Divine Master's vineyard, and confining him to his chamber, with a few rare exceptions, for a period of over four years. It was, perhaps, one of his severest trials, that he was thus forbidden to preach the unsearchable riches of Christ. Yet he was not idle. During his long confinement, he was a silent yet eloquent preacher of the Gospel, in the beautiful and unvarying "example of suffering affliction, and of patience" which he exhibited in his daily life. His Bible and his Prayer Book were his constant companions; and never, for a single day, until that which preceded his death, did he fail to go through the regular morning and evening services of the Church. The faith which supported and cheered him through all his trials and afflictions did not desert him in that hour when its preciousness is made most evident. It may be well said of him, that he was "gathered unto his fathers, having the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, in favor with God, and in perfect charity with the world."

Died, in Jersey City, on Wednesday, January 21st, Rev. Stephen Douglass, aged 40 years and 16 days, Rector of the Free Episcopal Church, York Street, Jersey city.

Mr. Douglas was for many years a Presbyter in the Diocese of Western New York, and before his removal to New Jersey, Rector of Emanuel Church, Norwich, Chenango county. About three years since, he took in hand the mission work in Jersey city—Trinity Chapel—to which he devoted himself with great energy and zeal. He was a man of ability and energy, and was beloved by those who knew him well. He was straight-forward, out spoken, fearless and strictly conscientious. Always honest in his convictions, he was ready to express and defend them at all times. He had a promptness and decision of manner which was not generally at first sight understood or appreciated, consequently the first impressions of him were not always favorable; but acquaintance soon disclosed the fact that beneath that brusque exterior lay a warm and noble heart. He was a faithful and laborious pastor, and while in the prime of life and in the midst of usefulness, was called to his reward.

Died, at Cavalla, September 29, 1856, at a quarter before 11 o'clock P. M., Miss Isabella T. Alley. Her disease was consumption.

Miss Alley left a comfortable home in Virginia, in October; 1855, to join the mission at Cape Palmas, and assumed the charge of the Orphan Asylum at that place. She went out in company with Rev. Robert Smith. Thus, in the brief space of one year, both these devoted missionaries are called from their labors, to their enduring reward.

Elisha Kent Kane, M. D., the distinguished Explorer, died at Havana, Cuba, Feb. 13, 1857, aged 34 years. He was born in Philadelphia in 1822; was educated at the University of Pennsylvania, and took his degree as Doctor of Medicine in 1843. He was immediately appointed Surgeon to the Embassy to China, and spent the greater part of his subsequent life in foreign travels. He traveled extensively in Eastern Asia and the Asiatic Islands; explored the Upper Nile, and spent some time on the coast of Western Africa; was distinguished

for his heroism in the Mexican War; was then assigned to the Coast Survey, under Professor Bache; volunteered and was appointed Senior Surgeon in the first American Expedition in search of Sir John Franklin; and in 1853, entered upon the Second Exploration, whose history is familiar to our readers. The extreme hardships and privations which he endured, undermined his constitution, and were the cause of his death. His modesty, his self-reliance, his moral courage, his indomitable perseverance, his intellectual culture—all these, which shone in every thing from his pen, marked him as a man of rare worth. His religious character, though never obtrusive, was prominent in his Arctic Explorations, as well as at the close of his life. At Havana, his death was noticed with appropriate public testimonials; and throughout our country, public bodies, civic, scientific, and legislative, have honored his memory with appropriate tributes.

DIED, at Matagorda, Texas, on the 28th of January, the Rev. STEPHEN R. WRIGHT, Rector of Christ Church.

The uncertainty of life was most strikingly manifested in the sudden departure of this servant of God. While on his way from his own residence, to perform the funeral service over the remains of another, he was stricken with apoplexy and died instantly. This notice of his death will recall to the minds of many Churchmen at the East, Mr. Wright's visit about a year since, to raise funds to rebuild his Church, which with nearly the whole town of Matagorda, was destroyed by a tornado in May, 1855. The tale which he told of this destruction, failed not to enlist the sympathies of all who heard him, and he was enabled to return, with such aid, that with what means his own people were able to furnish, he had procured the materials to erect the church, for which he had so assiduously labored. The noble work must now be superintended by another than the devoted and lamented Pastor.

We find in the *Banner of the Cross*, the following just tribute to his memory:—"We saw a great deal of Mr. Wright during his stay here, and became much interested in him and his work. While among us he gained many friends, and left with all the impression of his most attractive Christian character. He was an eloquent preacher, because he was so simple, so earnest, so full of sanctified humanity. In his private intercourse here he will be long remembered. He was a man so Christ-like as not to be forgotten. His gentleness, his flowing and generous sympathies won affection and confidence from all. We know that his loss must be deeply deplored and long felt by his parishioners and the Diocese. His account of his personal trials and sufferings, which never went beyond the private ear, could not fail to impress one with the sincerity and goodness of his life; all told, too, with the never failing smile of hope and faith. He was an example to many of us who, with our lesser causes of trouble, are prone to magnify them, and act as if we had lost all faith and hope. He was really one of those 'servants who have departed this life in His faith and fear,' whose 'good example,' let us hope, we may have 'grace to follow.'"

Mr. Wright was for seventeen years a Presbyterian clergyman, and had been in Episcopal orders only for about four years. His position among his former brethren was one of some prominence, having been a delegate from his Presbytery in Alabama more than once to the General Assembly. It was on a visit to one of these, that he encountered a chain of 'circumstances' which induced him to study Hooker; after which his mind could not resist the new convictions forced upon it in favor of the polity of the Church and its divine authority, and he came to us, although at the cost of all associations of family and friendship."

DIED, at Brooklyn, N. Y., on Thursday, February 26, the Rev. JOHN FREDERICK SCHROEDER, D. D., in the fifty-seventh year of his age.

Dr. Schroeder descended from distinguished German ancestors, was born at Baltimore, Md., April 8, 1800. At a very early age he manifested a great desire

for learning, and was noted for a remarkable readiness of thought and utterance.

Entering Princeton College in his fifteenth year, he graduated in 1819, with the first honors of his class. For a year or more after graduating, he pursued the study of the Hebrew, Chaldee, and Arabic languages, at Philadelphia, under Dr. Banks, a learned Oriental scholar, and in 1821, entered the Theological Seminary at New Haven, where he continued until it was removed to New York. He finished his course of study under the direction of Bishop Kemp, at Baltimore, and was admitted to Holy Orders in the latter city, January 1, 1823, and to the Priesthood, April 22, 1824, on each occasion by Bishop Kemp. After a brief experience in the ministry in the diocese of Maryland, he was called by the vestry of Trinity Church, New York, to perform the pastoral duties of Bishop Hobart, during his absence in Europe, and was a few months after settled permanently as an assistant minister of Trinity Church and St. John's and St. Paul's Chapels, where he attracted crowds of hearers by his finished delivery and ornate style. Returning to this country in 1838, after a tour in Europe, he resigned his position in Trinity Parish, and opened at Flushing, L. I., a boarding school for girls, under the name of St. Ann's Hall, on the most extensive scale. In 1846, he removed this Institution to New York, and assumed in connection with it, the Rectorship of the Church of the Crucifixion. In 1852, he accepted a call to St. Thomas' Church, Brooklyn, to which city he also removed his school, and where he remained till his death, resigning his pastoral charge only some five months previous to his decease.

The latter part of Dr. Schroeder's life was devoted more or less to literary pursuits. Besides being a frequent contributor to the pages of Magazines and Reviews, he wrote a "Life of Bishop Hobart," "Maxims of Washington," and an elaborate life of his mother-in-law, Mrs. M. A. Boardman, for private circulation.

He was engaged in writing a large work upon the Life and Times of Washington, when the attack of sudden disease, resulting in his death, closed his career of usefulness.

The funeral services of Dr. S. were performed at the Church of the Holy Trinity, Brooklyn; and an appropriate address was delivered by the Rev. Dr. Haight.

After the funeral, a number of the Clergy, at the call of Rt. Rev. Bishop Potter, assembled at his late residence and passed resolutions of condolence and respect for his memory.

Died, at Annapolis, Maryland, January 25, the Rev. Hector Humphreys, D. D., aged 59 years.

Rev. Hector Humphreys, D. D., President of St. John's College, Annapolis, Maryland, breathed his last on the Third Sunday after Epiphany, January 25, 1857, being likewise the Festival of the conversion of St. Paul. The deceased was born in Canton, Connecticut, June 8th, 1797. Being of Congregational parentage, he was brought up in the strictest principles of that sect. His studies were pursued in the academy at Westfield, and afterwards in Yale College, where he graduated in 1818 with the highest honors in a class of about one hundred. Dr. H. was intending to have qualified himself for the Congregational pulpit, and was entirely unacquainted with the claims of our Church. At this time, his attention was directed to them by the publication of a scurrilous pamphlet, purporting to be a "Serious Call to those without the Episcopal Church." The venerable Dr. Croswell, of New Haven, answered this anonymous production in so mild and gentle a spirit, yet with so much force and conclusiveness, that it led to a more thorough examination. Dr. H. was convinced of his duty to cast his lot in with that sect, which he had heard always spoken against. The two tracts which were the instruments of his conversion, he preserved in his library to the last, and showed to the writer of this article, with the remark that there were no volumes in his possession which he valued

more highly. Others, likewise, were first led by this controversy to join the communion of the Church, thus affording another instance of the truth of the prophetic declaration, "No weapon that is forged against thee shall prosper."

Dr. H. then studied for the bar, to which he was in due course admitted. When Trinity (then Washington) College was established, he was elected its first Professor of Ancient Languages. His earlier love for the ministry returned, and after a full preparation he received both deacon's and priest's orders, at the hands of our present revered Presiding Bishop. He continued to discharge the duties of his Professorship most faithfully and effectually, until in 1831 he was appointed Principal of the Institution to which the remaining twenty-five years of his life were earnestly devoted. Dr. Humphreys was a thoroughly, well-trained scholar of the old school, and kept up a familiar acquaintance with all branches of literature to the last. But it was to natural science that his inclinations led him to devote most of his time and attention. His labors in the chemical laboratory laid the foundation of the disease which for several years had been undermining his health and strength, and finally carried him off in the midst of his usefulness. He was deeply interested in the application of chemistry to agriculture, and was a frequent contributor to the journal of the Maryland Agricultural Society. As a preacher, Dr. Humphreys always commanded the profoundest attention, and as long as health permitted, delighted in the frequent exercise of that and other functions of his ministry. He had the rare gift of so adapting his words of wise counsel to the young, as to enlist their feelings and insure their respect and obedience. Those who witnessed the last Commencement at which he presided, can never forget the impressiveness of his address to the graduating class. He seemed to feel as if he were fulfilling that oft performed duty for the last time, and spoke as if with the spirit of another world.

His courtesy and kindness were unfailing, and he was a model of the true Christian gentleman. In the circle of which he was so long a member, he will be long missed. May his place be filled by one who will recommend the Christianity of his profession by as consistent a walk as his, before God and man. May his influence for the Church be not lost in his successor. Dr. Humphreys leaves a widow and two daughters to mourn his loss.

"A SERIOUS CALL," &C.

The history of the pamphlet above alluded to, illustrates so well the policy which the Church in Connecticut has ever pursued, the bitter enmity and scurrilous abuse with which, in consequence, she has had to contend, the result of that policy on the growth and prosperity of the Church, that a few words concerning it may not be out of place. The Rt. Rev. Bishop Hobart, of New York, was then in temporary charge of the Diocese of Connecticut. His commanding talents, his fervent zeal, his earnest piety, his winning urbanity of deportment, and his firm enunciation of Church principles, all these, produced a marked impression among the people wherever he went. The leaders of Congregationalism took the alarm. Something must be done to destroy Bishop Hobart's influence, and arrest the progress of Church principles. Secretly, this pamphlet was concocted by the three leading Congregational Ministers of Connecticut. It professed to be written by "A Consistent Churchman." The writer expressly declares,—"I am a member of the Episcopal Church." It was even bruited around privately that it was actually written by a member of the Church. It appeared in 1819, but without either the date, or the names of the authors or the publishers being given; though in fact it was issued from the press of a Congregational deacon in New Haven; and was industriously scattered all over Connecticut. It was shrewdly got up. By its ingenious, yet gross caricature of Church principles, and its garbled quotations from Bishop Hobart's writings, and other Church works, it was admirably calculated to arouse among the uninformed the deepest prejudices against the Doctrines and Discipline of the Church; and to some extent, it doubtless did its work. It be-

trays a malignity of temper which the broadest charity alone can pardon. But providentially, there was a watchful eye upon this whole movement. Scarcely had this cunning Jesuitism sprung its trap, when the now venerable Dr. CROSWELL, of New Haven, issued "A SOBER APPEAL TO THE CHRISTIAN PUBLIC," in which the Christian courtesy and loyalty to the true principles of the Church, are only equaled by the scorching severity with which the writer thoroughly dissected this scandalous, clandestine piece of hypocrisy. This was the pamphlet of Dr. Croswell which first arrested the attention of the late Rev. Dr. Humphreys and led to the result as given above. We have alluded to this fact in the past history of the Church in Connecticut, because there is a moral to it. It shows that it was by no milk-and-water, temporizing policy, no resort to a dodging expediency, that the foundations of the Church in Connecticut have been so firmly laid. Thank GOD, the days of open opposition, we trust, have gone by. The Church is now hailed with respect and confidence in quarters where she once *was forced* to contest the ground inch by inch.

UNITY OF THE ROMISH CHURCH IN THE UNITED STATES.

So loud is the boast of Unity by the Papists, that we cannot but notice an illustration of it now and then. The famous case of St. Louis Church, in Buffalo, N. Y., attempted to be settled by that paragon of meekness, the Nuncio Bedini, in 1854; and ending with the excommunication of the Trustees by Bishop Timon, of course is not forgotten. The late retort courteous between Archbishop Hughes and the Reviewer Brownson, the quiet undertone of menace on the one side, and of defiance on the other, is a fresh illustration of harmony at head quarters. The Romish Bishop of Chicago, an Irishman, finding the *French* congregation of *St. Louis* in a flourishing way, manages to get the property into his own hands, to send them an Irish instead of a French priest, and pockets the revenues, some $2,000 a year.

The following Resolutions show what these Chicago Romanists think of their Bishop:

"Resolved, That the Right Rev. Bishop O'Regan having said to our deputies who went to inquire from him by what right he was taking our church from us to give it to another congregation, 'I have the right to do what I like with your church and your church properties; I can sell them, and put the money in my pocket, and go where I please with it,' has assumed a power too tyranni cal to be obeyed by a Christian and a free people.

"Resolved, That the Rt. Rev. O'Regan is here publicly accused of being guilty of Simony, for having extorted $100 from a priest to give him permission to officiate and administer the sacraments among us.

"Resolved, That the Rev. Mr. Chiniquy, pastor of St. Anne, deserves the gratitude of every Catholic of Illinois, for having been the first put a stop to the rapacious tyranny of the Bishop of Chicago.

"Resolved, That the French Catholics of Chicago are determined to give all support in their power to the Rev. Mr. Chiniquy, in his struggle against the Bishop of Chicago.

"Resolved, That a copy of these resolutions may be sent to His Holiness, Pius IX, that he may be incited to make inquiries about the humiliated position of the Church in Illinois, since the present Bishop is among us."

DECLINE OF POPERY IN THE UNITED STATES.

Maryland, the first State where the Roman Catholic Church gained a footing, now contains 807 Protestant churches, and only 65 Roman Catholic congregations. In Florida the Catholics early made settlement. Now, there are 170 Protestant, and only 5 Roman Catholic churches! Louisiana was settled by the Roman Catholics, who have now 55 churches in the State, while the Prot-

estants have 247 congregations. In Texas, the Roman Catholics were the first sect in point of time; they now have 13 churches, but the Protestants report 307 congregations in the state. The entire Protestant population of the country, compared with that of the Catholic, is about twelve to one.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF BISHOP WILSON, OF IRELAND.

The Rt. Rev James Wilson, D. D., Bishop of Cork, Cloyne, and Ross, died on Monday morning, Jan. 5th, at the Episcopal residence in Cork, in his seventy-sixth year. He was a native of Dublin, and a student of Trinity College, where he took his degree of A. M., in 1809. He was raised to the see of Cork in 1848, having previously occupied the post of examining Chaplain to Dr. Whately, the present Archbishop of Dublin.

The Venerable William Fitzgerald, Archdeacon of Kildare and Rector of Monkstown, and Private Chaplain to the Archbishop of Dublin, has been appointed Bishop of Cork. As an author, everything he has written is of the highest literary merit and of a varied kind. His edition of *Butler's Analogy*, is the standard edition of that immortal work wherever the English language is known. The same high character has been given of his edition of the *Nicomachean Ethics* of Aristotle, his volume of *Practical Sermons*, and other works.

NEW BISHOPS OF DURHAM, LONDON, GRAHAMSTOWN, AND RIPON.

The Rt. Rev. C. T. Longley, D. D., Bishop of Ripon, has been translated to the See of Durham. He was educated at Christ Church, Oxford, where he graduated in 1815, taking a first class in classics. He was a younger son of Mr. John Longley, formerly Recorder of Rochester, and for some time one of the magistrates at the Thames Police Court. He was born at Rochester, in 1794, and having gone through the usual course at Westminster School, removed to Oxford. In 1829 he was presented to the rectory of West Tytherley, near Stockbridge, Hampshire, and in 1831 resigned that benefice on being elected to the head mastership of Harrow School. On the formation of the See of Ripon, in 1836, he was appointed by Lord Melbourne to be its first Bishop, and has presided over the diocese up to the present time.

Bishop Longley, during his Episcopate in the diocese of Ripon, has been instrumental in building one hundred and thirteen churches, besides a large number of schools. The ceremony of enthroning the Bishop of Durham, took place Dec. 3d.

The Very Rev. Archibald Campbell Tait, D. C. L., Dean of Carlisle, has been appointed and consecrated Bishop of the Diocese of London. The following is a brief sketch of his history. He first distinguished himself at the academy at Edinburgh. In 1827, 1828, and 1829, he attended the University of Glasgow, where he carried off the highest prizes in the Humanity, Greek, and Logic classes. In the Students' Debating Club, he had not an equal, and his style of

oratory acquired for him the *sobriquet* of "Canning in embryo." Tait's amiable disposition, (writes a fellow student,) while it endeared him to his professors, made him a great favorite with all his fellow-students. Dr. Tait was subsequently educated at Balliol College, Oxford, in which University he graduated in 1833, when he took a first class in classics. He became a fellow and tutor of his college, and a select preacher of the University. Upon the death of Dr. Arnold, who so long and so ably presided over Rugby school, Dr. Tait was elected his successor; and it is stated that the number of boys at that time in the school was three hundred and seventy-five. Dr. Tait presided over it seven years and three-quarters, and when he resigned, the numbers were four hundred and thirty-one. In 1849, on the death of Dr. Cramer, he was nominated by Lord John Russell to the Deanery of Carlisle, and has been in possession of that dignity up to the present time.

CONSECRATION OF THE BISHOPS OF LONDON AND GRAHAMSTOWN.

On Sunday, Nov. 23, the Rev. Archibald Campbell Tait, Bishop-elect of London, was consecrated, together with the Rev. Henry Cotterill, Bishop-designate of Grahamstown, at the Chapel Royal, Whitehall, by the Archbishop of Canterbury, assisted by the Bishops of Chichester, Lincoln, and Carlisle. The Bishops of Jamaica and Rupert's Land were also present. Drs. Tait and Cotterill were presented to the Archbishop for consecration, by the Bishops of Chichester and Lincoln. There was full cathedral service, and a large proportion of the congregation remained to partake of the Holy Communion with the Right Rev. Prelates. The sermon was preached by the Rev. G. E. Lynch Cotton, master of Marlborough School, and formerly assistant-master at Rugby when Dr. Tait was head master. The text was taken from St. John, chap. xvii, v. 20, 21; and the chief subject of the discourse was the present want of unity in the Church.

"It is no less true that, in theology, Christians have been ranged from the first, mainly under two divisions—those who incline to a system of authority, discipline, and subordination, and, therefore, to a worship more or less formal and ceremonial; and those who, in a freer spirit, prefer a simpler outward service—a religion more personal, independent, and unfettered." After remarking in effect that there was no alternative between submission to Papal authority and mutual toleration in non-essentials, the preacher continued: "The traces of compromize and a desire of comprehension are visible in the foundation, the constitution, and the services of our Church. While we praise God in the psalms which Ambrose and Augustin chanted in the Basilica of Milan, and can trace our collects to the prayers and liturgies of the great Popes, Gregory and Leo, we yet can refer other parts of our services to the influence not only of English but even of foreign Protestants. Yet, in spite of these undeniable facts, our present practice bears few signs of toleration and forbearance." After stating there were many points of doctrine and ritual observance on which a divergence might well be tolerated, the Rev. gentleman proceeded—"While we thank God for every new symptom of increased activity, we cannot but lament that less interest and excitement is shown in the struggle against positive wickedness than in some dispute about a cross, a vestment, or a ceremony; and such regret is most consistent with the principles of a Church which numbers among its ministers, on the one hand, Andrewes, and Herbert, and Law, and Wilson; on the other, Latimer, and Leighton, and Newton, and Cecil; while by the side of both are ranged men eminent in speculation and philosophy—Hooker, and Cudworth, and Berkeley, and Butler. It is no fault in its constitution, but rather its great glory, that Ken found in it so much apostolical order, and that he only left it at last with hesitation and reluctance from a political, not an ecclesiastical scruple; that Wesley so far acknowledged its evangelical truth, that he never deserted its communion though he struggled against its discipline; that on the revival of its life and energy in these latter days it

has still asserted its old character, still winning to a living faith in Christ men of diverse habits, and tastes, and feelings, and reckoning among those who have lived and died in its service Heber, and Simeon, and Henry Martin, and Arnold, and Hare." The ceremony of enthroning the Bishop of London took place on Thursday, Dec. 4th.

NEW BISHOP OF RIPON.

Lord Palmerston has offered to the Rev. Robert Bickersteth, the rector of St. Giles's, a brother of the Archdeacon of Bucks, the vacant bishopric of Ripon, which that gentleman has accepted. He is fourth son of the late Rev. John Bickersteth, rector of Sapcote, Leicestershire, elder brother of the late Henry Lord Langdale, Master of the Rolls, and of the late Rev. Edward Bickersteth, the well-known rector of Watton, Hertfordshire. He was born in 1816, and, being destined for the medical profession, was for some time a student in St. Thomas's Hospital. His views subsequently undergoing a change, he entered at Queen's College, Cambridge, where he graduated ninth Junior Optime in the Mathematical Tripos of 1841, and proceeded M. A. in 1846. He was ordained to the curacy of Sapcote in 1841, and appointed incumbent of St. John's, Clapham, in 1845. In this sphere he became widely known as a popular preacher of the "Evangelical school," and as an earnest and benevolent clergyman.

On the 15th of Jan., the Rev. Robert Bickersteth was elected Bishop of Ripon by the Dean and Chapter, in accordance with the *conge d elire*. On Saturday the confirmation took place in York Cathedral. The next day, (Sunday) Jan. 18th, Dr. Bickersteth was consecrated in the parish church of Bishopsthorpe during the celebration of the morning service, by the Archbishop of York; the Bishops of Durham, Manchester, and Carlisle, assisting at the ceremony. The sermon was preached by the Hon. and Rev. J. T. Pelham, B. A., rector of St. Marylebone, London.

REPORTS OF THE MISSIONARY SOCIETIES OF THE ENGLISH CHURCH.

We are again indebted to the Rev. Thomas Hartwell, Horne, B. D.. for the Annual Reports of the most important Missionary Societies of the Church of England; and we here give an abstract of their proceedings for the past year:

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

This Venerable Society is now in its *one hundred and fifty-sixth* year, having been incorporated in 1701. During the last year its contributions amounted to 82,870 pounds; or about 414,000 dollars, and this not including the sums contributed in India and the several Colonial Dioceses. The total amount of receipts from every source, is put down at over 121,580 pounds, or over *six hundred thousand dollars*. This amount far exceeds that of any preceding year. The witholding of the Queen's Letter has thrown the Society upon the faith and zeal of the Parishes, and the result is what might have been anticipated. Everywhere, in the vast missionary field, the good work is steadily advancing. There are now in the employ of the Society 450 missionaries, and more than 700 catechists, teachers, &c; and there are in the several Missions, according to the best estimate that we can make, at least 21,000 Communicants. The following extracts from the Report, show the noble spirit with which this Society is engaged in its work:

"In looking back to the progress of the Colonial Church during the past year, it is impossible not to notice, as specially deserving attention, the consecration in the capitol of Heathen India, by the Bishops of Calcutta, Madras, and Victoria, (Hong Kong,) of a Bishop for Borneo. A commission, too, has been issued to the Metropolitan Bishop of Sydney, and his suffragan, to consecrate the Venerable Matthew Blagden Hale, the exemplary and devoted Principal of the

Institution at Port Lincoln for the education of the Australian aborigines, to the See of Perth, in Western Australia.

"A third Bishopric has been founded within the same year, that namely of Christ Church, in the Colony of Canterbury, New Zealand; and the Rev. Henry J. C. Harper, D. D., of Queen's College, Oxford, and Vicar of Stratfield Mortimer, has been consecrated first Bishop.

"Thus the number of Colonial Bishops, which twenty years ago was only *six*, now amounts to *thirty-one*, being three more than the Bishops of the two Provinces of Canterbury and York.

"The Society's Missionaries are laboring over the whole area of British North America, and in the ice-bound Island of Newfoundland, but in numbers wholly inadequate to the vast area over which their ministrations extend.

"Others are supplying the lack of pastoral care in Guiana, Trinidad, and many of the West India Islands.

"A larger number are ministering to the numerous but scattered settlers in the almost boundless regions of Australia; while more recently, extraordinary efforts have been made to aid the Colonial Government of Southern Africa, to reclaim by means of education and religion, the wild tribes of Kafirs, Fingos, and Zulus, to the principles and practices of the Gospel.

"But if in America and Australia the Society is concerned almost exclusively with people of European descent,—though be it remembered, people having the first claim upon our sympathies, as being our own flesh and blood—if in Guiana and at the Cape its missionaries have a divided duty between the English settler and the native African, there remains a vast country, part of our own Empire, in which nearly one-third of the Society's income is expended, and many of its most able and devoted missionaries are employed, in which the work is simply and exclusively the teaching and conversion of the heathen. That country is British India; in which, as well as in Ceylon and Borneo, the progress of Christianity seems to bear a constant proportion to the number of its teachers.

The good work that has already been accomplished in Tinnevelly may, with God's help, be carried on till the entire district has become Christian; and other Provinces now lying in utter heathen darkness, may be sharers in the light which is gradually overspreading Tinnevelly, if only zealous and devoted missionaries—men with the love of Christ in their hearts, and ready to follow their Master's step, can be sent and maintained in numbers adequate to the needs of India."

CHURCH MISSIONARY SOCIETY—FIFTY-SEVENTH REPORT.

The income of this vigorous Society during the year was 115,208 pounds, or about *five hundred and seventy-six thousand* dollars; considerably exceeding that of any past year. The following is a tabular summary of its missions:

Stations,	128
European Missionaries,	173
Native and East-Indian Missionaries,	30
European Catechists and other Laymen,	34
European Female Teachers,	9
East Indian and Country-born Teachers,	26
Native Teachers,	1,813
Communicants,	18,707

The Report presents the following description of one of the Missions:

"*Tinnevelly.*—Of all the Indian Missions of the Society Tinnevelly claims the precedence, in respect of the number of Christians and its advance towards A PERMANENT SETTLEMENT OF A NATIVE CHURCH. The Committee, therefore, anxiously examine the reports of this Mission for proofs of its approximation towards the solution of this great Missionary problem. They are thankful to be able to present several such proofs, selected from the latest reports.

"As a first proof, may be noticed *the continued progress of the Mission, notwith-*

standing a considerable reduction in the number of European Missionaries. Five years ago, (January, 1851,) the several districts of Tinnevelly were under the pastoral care of 12 ordained Missionaries, of whom 10 were European and two Native. Now, the number of ordained Missionaries is still 12; but five only are European, and seven Native. At the former period, the converts were 24,552, and the communicants 2743—these numbers have been gradually increasing, so that now the converts are 27,140, and the communicants 3821. At the former period, there were 295 places of worship, each having its separate congregation, and 6682 children at school; now there are 375 congregations, and 8253 children at school."

Other indications of substantial progress are given, in the amount of native contributions for Missions, and in the growing desire for books of solid information and practical piety.

The Report concludes with a right hearty and glowing appeal for greatly enlarged efforts.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This ancient and honored Society, which acts as a handmaid to the other Societies, and does a great deal besides, also reports a considerable increase in its operations during the last year. Its whole available income was 38,577 pounds, or about *one hundred and ninety-three thousand* dollars.

During the year which has passed since the last Annual Report, the total number of Bibles, Prayer Books, and Books and Tracts, issued between April, 1855, and April, 1856, has been upwards of four millions, five hundred thousand, (514,905 beyond last year's issue.)

Bibles, ...	178,143
New Testaments, ...	75,542
Common Prayers, ...	342,349
Other Bound Books, ...	1,004,140
Tracts, &c., ...	2,962,045
	4,562,219

Since 1733, when the Society began to publish accounts of its issues, it has circulated more than one hundred and twenty-two millions five hundred thousand Books and Tracts.

The sale of Books and Tracts in the retail departments during the year, since the last Report, has amounted to £24,022. 14s. 2d., (£2381, 7s. 7½d. above last year's amount.)

The Report of the Foreign Translation Committee is an elaborate paper. Of that committee the following gentlemen are the members.

The Most Rev. the Archbishops,	Rev. T. H Horne,
The Right Rev. the Bishops,	Rev. T. Jarrett,
Rev. Henry Alford,	Rev. S. C. Malan,
Rev. R. G. Baker,	Rev. Henry Melvill,
Very Rev. the Dean of Chichester,	Rev. Dr. M'Caul,
Rev. F. C. Cook,	Rev. E. Plumptre,
Rev. J. W. Cunningham,	Rev. G. C. Renouard,
Richard Clarke, Esq.,	Ven. Archdeacon Robinson,
Rev. W. Cureton,	Rev. Dr. Russell,
The Hon. Sir Edward Cust,	Rev. J. F. Thrupp,
Ven. Archdeacon Hale,	Rev. T. Hammond Tooke,
Ven. Archdeacon Harrison,	W. S. W. Vaux, Esq.

In looking over the catalogue of books which this society publishes, we cannot but notice the really valuable, substantial, and standard works which are on its list. We think our own "CHURCH BOOK SOCIETY" might well imitate more largely this feature of the English Society's operations. Story books, and beautiful pictorial books for children, with a Christian moral, are well enough in

their way; but we would like to see our Society spreading over the land a larger proportion of works of solid worth, such as are adapted to produce a generation of really strong Christian men and women.

SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS—SEVENTH ANNUAL REPORT.

The object of this Society is stated to be "to promote the glory of God in the salvation of the souls of our Roman Catholic fellow-subjects in Ireland, through the instrumentality of the Established Church of England and Ireland." It should be remembered that there is another Society having the same end, whose head-quarters is in Dublin, which makes the Irish tongue, and the Irish Bible, and the Irish school, and the Irish teacher, and the Irish missionary its main and *distinctive* instrumentalities. The *London* Society, whose report is before us, had an income for the last year of 36,735 pounds, or about *one hundred and eighty-four thousand* dollars. The Report states that "the tokens of substantial progress in the work of reformation in Ireland have been more apparent in the past year than in any previous year. While the hearts of the Missionaries have been cheered from time to time by occasional proofs of the power of spiritual life in some of the converts which have been the fruit of their ministry, the state of the congregations has shown in almost every place that an extensive effect is produced upon the minds of the Roman Catholics."

The Report also states "that the whole number of teachers at present employed is 336, and the number of their pupils is 3791. The number of Irish and English teachers being added to the agency before stated, will make a total of *seven hundred and eighty eight agents* employed by the Society. The missionary congregations are 47 in number, gathered in 15 churches, which have been built and consecrated as the result of the Missionary operations, and in 32 school-houses, licensed for the purpose. Divine service is held in these upon 31 occasions in each month in the Irish language, and upon 337 occasions in the English language." Thus it is that at this late day the English Church is beginning to unlearn its errors in the way of converting Ireland to the true Faith of the Gospel. The Irish heart can be reached only by kindness and with instrumentalities adapted to their race, nation and language. The means now used, and the ends now sought, are such as St. Patrick himself would bless; for it was only at a late day that Ireland came under the dominion of the See of Rome. St. Patrick was no papist.

The reports of the Irish Missionaries, almost uniformly speak of the violent, and now systematic efforts of Romish Bishops and Priests to counteract the labors of the Missionaries. Threatenings, violence, denunciations, promises, ridicule are among the weapons used; and yet the steadfastness, even unto death, of the converts, the simplicity and intelligence of their faith, show how strongly they are rooted and grounded in the Truth.

It appears from these Reports, also, that large numbers of these converts emigrate to Australia and the United States, hoping to escape the violent persecutions to which they are subjected at home. What becomes of these converts? In our large towns in the United States let them not hope to escape the watch of their foe. For here Popery is eagle-eyed, and is as intolerant as in Ireland. We here, again, charge upon Missionaries in Ireland, whose converts emigrate to the United States, to tell them of the Sister Church which here is ready to greet them, and to see to it that they have letters of introduction and recommendation to the minister of the "Protestant Episcopal Church" where they may chance to settle down.

CONVOCATION.—PROVINCE OF CANTERBURY.

The two Houses of Convocation for the province of Canterbury assembled on Wednesday, Feb. 4th, for the dispatch of business, the members of the Upper House in St. Anne's Bounty Office, Dean's-yard, Westminster, under the

presidency of his Grace the Primate; and members of the Lower House in the Jerusalem Chamber, under the presidency of the Dean of Bristol, in the absence of the Prolocutor, the Dean of Ely.

In the House of Bishops, the members present were the most Rev. the Archbishop of Canterbury, the Bishop of London, the Bishop of Winchester, the Bishop of Exeter, the Bishop of Chichester, the Bishop of St. David's, the Bishop of Gloucester, the Bishop of Bath and Wells, the Bishop of Llandaff, the Bishop of Salisbury.

In the Lower House, there were present the Deans of St. Paul's, Westminster, Bristol, Norwich, and Peterborough; Archdeacons of Maidstone, Taunton, Bath, Lewes, Barnstable, Bristol, Hereford, Salop, (Allen,) Nottingham, Monmouth, Norfolk, Berks, Bucks, Worcester, Coventry; and the Proctors for Ely, Exeter, Gloucester and Bristol, Hereford, Litchfield, Lincoln, Llandaff, Norwich, Oxford, Salisbury, &c.

Matters of great importance were brought before the two Houses; but we can only give what was actually done, or proposed to be done, of course omitting debates, amendments, &c., &c.

The Bishop of Chichester presented a petition from a large number of the clergy, setting forth the difficulties they felt in reference to the burial service over persons who died in impenitence and sin, and praying that Convocation would take some measures for their relief. The difficulties of the subject were acknowledged. The Rubric, the sixty-eighth Canon, and the dictates of conscience, are clear enough; yet the Ecclesiastical Courts have enforced the monstrous impropriety. The petition was received and laid on the table.

The Bishop of Exeter presented a memorial from a large body of the clergy and laity on a subject which was now under the consideration of the Courts—that of "Ditcher *v.* Denison." He should not recommend that it should be taken into consideration by their Lordships at present. The memorial was not received.

The Prolocutor of the Lower House informed the President that the Lower House had deliberated on the question of a court of final appeal in matters of doctrine, and they commended to the consideration of their Lordships' House the principles embodied in their report of 1856. The Prolocutor also read the names of the committee re-appointed to confer with the committee of the Upper House on the subject of church-rates.

The Bishop of Oxford moved that the address of the Lower House with regard to the expediency of continuing and increasing the missionary efforts of the church both at home and in foreign parts be taken into consideration.

The Bishop of Exeter moved a resolution for the appointment of a committee, and also requesting the Lower House to appoint a committee on the same subject, which was to confer with that of their Lordships. This motion was agreed to after a hearty discussion, and it was one of the most important features of the Session.

In the Lower House, the principal topics of discussion were the admission of laymen and the constitution of a supreme ecclesiastical Court of Appeals. Among the resolutions brought before the House were the following, which will show the subjects, if not the temper and spirit of the debates.

On the subject of the admission of laymen into the Synods or Councils of the Church, the Rev. Canon Seymour moved as follows:

"That an address be respectfully presented to His Grace the President, and to their lordships of the Upper House of Convocation, requesting their lordships to take into consideration the following propositions: 1. That the law of God, as revealed in the Holy Scriptures, for the government of His Church, and as witnessed to by primitive antiquity, while it vests the authority and power to govern primarily in the spirituality, does not forbid, rather does it encourage them to call and admit faithful laymen also to their councils in synod at such times and in such manner as they shall judge best for the welfare of the

Church. 2. That the circumstances of the present time present urgent reasons why the Church of England, in taking steps for the renewal of her synodal functions, should take advantage of this liberty, and should provide some more formal and regular opportunities than at present exist whereat the council and co-operation of the faithful laity may be secured to the proceedings of Convocation."

The debate which followed was worthy of the subject, and full of promise. Mr. Seymour's address was a noble effort. We wish we could give it in full, and may do so hereafter. The Rev. Canons Wordsworth, Hills and Woodgate, Archdeacons Denison, Hone, Thorp, Harrison, and Bickersteth; and the Rev. Messrs. Massingberd, W. H. Cox, McCaul, Caswall, Williams, and others, engaged in the discussion, and some of them with great ability. Mr. Caswall's speech was forcible and to the point. At last, the Rev. Canon Woodgate moved the following, which was adopted under the previous question, by a majority of eleven, or a vote of twenty-nine to eighteen. Its effect, as stated by the Prolocutor, was to *defer*, not to *negative* the motion of Mr. Seymour.

"Whereas, owing to the suspension of ecclesiastical discipline as regards the laity, every inhabitant of England, whatever his religious persuasion or manner of life, is recognized in law as a member of the Church of England, and admitted to a full participation of its rights and privileges: and whereas Dissenters have contended, both in Parliament and out of it, that Dissent ought not to involve the forfeiture of such privileges, or of a voice and vote in the management of the Church, it is neither just nor expedient to entertain the question of the admission of laymen to the councils of the Church, until by the enforcement of ecclesiastical discipline, or by some other method, effectual means are taken to determine what constitutes a *bona fide* member of the Church of England."

The Rev. Canon Wordsworth also moved as an amendment the following, on which no vote was taken. The motion, it will be seen, opens up an important principle, and one fully and practically recognized in our own Diocesan Conventions.

The Rev. Canon Wordsworth moved "That this House, fully recognizing the importance of the question now before it, concerning the association of the laity with the Bishops and Clergy in Convocation or provincial councils of the Church, is of opinion that the safe; orderly, and regular method of proceeding in this momentous matter would be to test and ascertain in the first instance the expediency of lay association and co-operation in diocesan synods; and with this view the House do hereby agree to present by the Prolocutor a respectful address to his Grace the President and their Lordships the Bishops, in the Upper House, earnestly requesting them to avail themselves of the organization already existing from time immemorial for this purpose in the office of churchwardens and *testes synodales* or sidesmen, and to associate with the clergy for deliberation at their visitations or diocesan synods such persons from the laity as may be invested with this ancient office, and as to his Grace and their Lordships may seem best, and as by the laws and usages of the realm they may now be empowered to do."

The Rev. F. G. Massingberd seconded the motion.

Convocation, after three days session, was prorogued to Friday, June 26th.

Little as these meetings of Convocation may seem to accomplish, they are surely doing a great work. They are at least reviving the *idea* of Church Synods. They are, by temperance, dignity, and intelligence of discussion, dispelling prejudice and winning confidence. They are doing still more, in bringing the best minds of the Church to bear upon her position, her wants, her disabilities, and her duties. After a suspension of a century and a half, it may take a whole generation of wise and careful effort to restore to the Church her rightful functions; but such a result is beyond doubt before her.

PROVINCE OF YORK.

Convocation in this Province was, as usual, a mere farce; the Archbishop forbidding not only the making of Canons and the doing of business, but even all deliberation and consideration whatsoever. And so Convocation was summoned with all due formality and solemnity; and then, with equal formality and solemnity, the members were told they might go home again.

CONVOCATION IN PARLIAMENT.

On Friday, Feb. 6th, in the House of Commons, the "liberal" Mr. J. D. Phillimore, asked, whether it was intended to allow the Convocation of the province of Canterbury to sit for any longer time? Sir George Grey, on the part of the Government, said:

"The House was aware that Convocation met in consequence of a summons from the Crown, and it was also no doubt aware that Convocation had no power to make canons or make changes without an express license from the Crown; therefore, any such proceeding which might occur this year, being without the license of the Crown, would be, he apprehended, invalid. The usual course was for the Archbishop of Canterbury to prorogue the Convocation a few days after its first meeting. There was no reason to suppose that the Archbishop of Canterbury would not pursue that course upon the present occasion, but should he not do so, it would become the duty of the advisers of the Crown to interpose, as it was inexpedient that the sittings of Convocation should be prolonged merely for the sake of discussion."

We beg to assure our English brethren, who take such a deep interest in some of our American "institutions," that there is nothing in American Slavery quite equal to this little speech from the mouthpiece of the British Government. We only add, that in our American General Convention, we have not only a representation of the Laity—an element not of weakness but of strength, as abundantly proved in our past experience—but we have also a full representation of the *working* Clergy of the Church.

But the above is not the only instance of intermeddling in Church matters by this motley Parliament. Lord Brougham has brought forward his measure to enable a clergyman to lay aside Holy Orders when he pleases; and Sir William Clay and Messrs. Nutt and Miall have brought in their Bill to abolish Church rates. These men have evidently no idea of letting the Church escape out of their clutches just yet.

DEATH OF THE LATE ARCHDEACON WILBERFORCE.

Robert Isaac Wilberforce, late Archdeacon of East Riding, England, died, Feb. 3d, at Albano, Italy, fourteen miles from Rome, whither he was proceeding for re-ordination. (Has he ever been deposed in the English Church?) He was attended in his last illness by Dr. Manning. The deceased was second son of the late William Wilberforce. He entered a Commoner at Oriel College, Oxford, in the year 1819, and took his degree—having obtained a double First Class—in 1823. He was soon afterwards elected a Fellow of his College, and appointed Public Examiner in 1830, and Select Preacher in 1849. Whilst Vicar of Burton Agnes, Yorkshire, he was appointed Archdeacon of the East Riding by Dr. Harcourt, Archbishop of York. Since his perversion his time has been spent chiefly at Rome. Very recently he received the Pope's *command* to enter into holy orders. He is said to have had no desire to enter the priesthood in the Church of Rome, but, on the principles of his own book, the Pontifical command left him no option. In his introduction to his last book he speaks of "increasing years" admonishing him "to sum up his results before the decay of the

body should affect the mind." And he added afterwards these words—"I write under a solemn sense of the shortness of time and the reality of eternity, and after earnest and continued prayer *that I might rather be withdrawn from this scene of trial than either adopt or encourage that which is at variance with His holy will.*" He has been withdrawn before the commands to enter the priesthood could be fulfilled. His prayer seems to have been answered. The deceased left two sons, neither of whom are Romanists.

DEATH OF THE REV. DR. HUSSEY.

The Rev. R. Hussey, B. D., Regius Professor of Ecclesiastical History in Oxford, died, Dec. 3d, suddenly, at his own house. He had held the office of Professor for fourteen years—ever since its first institution—and was deservedly popular with all classes. His election to the Hebdomadal Council at its first establishment was carried by a very much larger number of votes than that of any other member. He was always unremitting in his attention to all his duties, and was regarded as a person of sound learning, earnest piety, and excellent judgment. His death is attributed to apoplexy. He was born Oct. 7th, 1801, in the county of Kent. Mr. Hussey matriculated at Christ Church, having been a King's scholar at Westminster in 1821, and was placed in the list as a double first class in Michaelmas Term, 1824. He proceeded B. A., Jan. 14, 1825; M.A., Oct. 10, 1827; B. D., April 6, 1837; Senior Proctor, 1837; Public Examiner, 1838; Select Preacher and a Delegate of Accounts, 1846. He was appointed by the Crown Regius Professor of Ecclesiastical History in the year 1842. Mr. Hussey only the previous day attended a meeting of the Hebdomadal Council, at which he proposed a committee for the special purpose of taking into consideration the theological studies of the University. His publications consist chiefly of sermons, the principal of which are on the Papal supremacy and the Church. A preface to one volume contains a refutation of the theory founded on the Syriac fragments of the Epistles of St. Ignatius. In 1851, he published "The Rise of the Papal Power, traced in three Lectures." This little volume contains in a small compass all the leading facts of a most searching investigation. He demonstrates that the Papal system cannot be a Divine ordinance, because we can point out with certainty *where* in the history of the Church it first begins—can trace every step of the progress of it and show that "it grew up and increased by means of usurpation and frequent acts of oppression, favored by the weakness of other parts of the Church, and the vices of ages." He married a daughter of the Rev. Jacob Ley, of Ashprington, Devon, who survives him, together with an only daughter.

In place of Professor Hussey, the Rev. A. P. Stanley has been appointed by Lord Palmerston, as Regius Professor of Ecclesiastical History at Oxford.

The Islington Clergy have proposed a scheme for ten new churches, to cost £50,000. The Bishop of London has presided at a meeting for advancing the object, and in a religious and thoughtful speech declared his conviction, after careful inquiry, of the urgent need of the proposed efforts, and testified to the active zeal of the clergy of that parish in promoting the cause of true religion.

The Golden Lectureship, vacated by Mr. Melville, has been conferred on the Rev. Daniel Moore of Camberwell, a clergyman of Evangelical sentiments, great zeal, moderation, considerable success as a preacher and parish priest. The candidates were thirty-eight in number.

EDITORIAL.

We avail ourselves of the commencement of a new Volume to have a few words editorially with our readers.

In our published List of Contributors to the Church Review, comprising the names of eleven of the Rt. Rev. the Bishops of the Church, and a large number of our most prominent Clergymen and Laymen, are those who are supposed to differ somewhat from each other in their doctrinal sentiments and sympathies. And hence, it has been concluded by some who have not been readers of the work, that the teaching of the Review must lack positiveness, boldness, and consistency of tone. In reply to this supposition, we beg to say that if there are differences of doctrinal opinion among the contributors to the Church Review, such differences have never appeared on our pages; at least, in such degree as to mar the harmony of its teaching. Nearly every point of doctrine in dispute among Churchmen, has been discussed openly and freely. The doctrine of the Holy Eucharist; of Baptism and Regeneration; of Justification; of Conversion; of the Apostolic Succession; of the Inspiration of Scripture: all these have been treated thoroughly and without reserve. And we say, in all confidence, that on all these subjects, there has never been, either essential diversity, or uncertainty of sound, in the utterances of this Periodical. Certain questions of mere Policy, such as "Pews or Free Churches," &c., have been admitted to free discussion on both sides, and, as we believe, with the happiest results.

We claim for the Church Review no small amount of credit for the course it has pursued in this respect, during a period of now almost ten years. It has been a period of unwonted peril. Dangerous and antagonistic elements have been at work among us; and, to a certain extent, and in certain directions, they exist still. There have been, and there now are, the *Romanizing* element, and the *Rationalizing* element; the extreme *objective* tendency, and the extreme *subjective* tendency; both, apparently, equally conceited and dogmatical. The causes for the present activity of these two opposite elements, we shall not now discuss; though it is a question of some interest, and more practical importance. But that they have existed is no secret. The English Church has had both her John Henry Newmans, and her Francis W. Newmans, and so have we; men who pretend that the Church was reformed too much, and was not reformed enough; men who would Romanize the Church, and men who would Puritanize the Church; men who make Sacraments to be everything, and men who make Sacraments to be nothing. Neither have our own Ives and our Shimealls lacked either disposition or effort to work ruin to the Church, by thus forcing both a Romish and a Puritan interpretation upon her Sacramental Formulas, her Liturgy and Articles. To what extent both these same mischievous elements still exist among us; and from which, most danger is now to be apprehended, we offer here no opinion.

The Church Review has, from the very outset, planted itself on the acknowledged Standards of the Church in their plain and literal mean-

ing; and, on this basis, has sought to unite the hearts and efforts of all faithful men among us. It has resisted tendencies to extremes. It has protested against party issues and party measures. It has rebuked both Romanizing and Rationalizing in the Church, and it will rebuke them still. And yet, it has sought to do its work, rather by presenting those fundamental and positive Institutions and principles on which all true Churchmen may and must agree, than by making points of Faith of theoretical interpretations, or by dealing in harsh and uncharitable denunciation. And it has sought to strengthen the bonds of union, by summoning the members of our growing Communion to those practical duties to which CHRIST is now emphatically calling us.

The CHURCH REVIEW has not labored in vain. Aside from the development of a strong conservative element, which is seen in the working of our Missionary Boards, and our Church Book Society; and has shown itself, unmistakably, in at least seven late elections to the Episcopate; and which will, we believe, hereafter defeat the election of any party man to that sacred Office; aside, we say, from this development, in which we have at least borne our humble part, we can point to those now worshiping and successfully ministering at our Altars, who have been won from the ranks of both Popery and Dissent by the instrumentality of the CHURCH REVIEW.

Lest we may be thought to have over-estimated the influence of the CHURCH REVIEW in this respect, the late Bishop of Rhode Island—and a truer friend the Review never had—said, not long before he died, in speaking of the Review, and gave permission to use his language at our discretion:

> "Although commenced in times of great trial, when the Church was suffering much from the assaults of those without, and still more from the controversies and defections of those within her pale, the discretion and skill displayed in its editorial management, have proved equal to the crisis, so that this much needed Quarterly has exerted an important agency in protecting our Communion amidst the dangers by which it was threatened from opposite points. The firm vindication of the great principles involved in the Doctrines, Polity, and Ritual of the Church, accompanied by the unflinching condemnation of all Romanizing corruptions on the one hand, and of all Puritanizing latitudinarianism on the other, will secure for it the confidence and approbation of all those within our Communion, (and they constitute the great body of Churchmen,) who, free from the shackles of party bondage, hold fast to the Church System as embodied in her Creeds, Liturgy, and Articles."

With this plain statement of our position, we once more commend the CHURCH REVIEW to the confidence and active coöperation of Churchmen in all parts of the country. Articles suitable for our pages are solicited. The aid of our friends in promoting the circulation of the work, and so, adding to our resources, is earnestly invoked. Our position in all matters of Church and State, thoroughly conservative, and at the same time earnestly progressive, exposes us perpetually to a cross-fire from both extremes, which, if it has ceased to annoy us, does not render the coöperation of our friends less needful or grateful.

We do not hesitate to affirm that our facilities for increasing the permanent value and active efficiency of the REVIEW were never so great as now; and we pledge them to this end without reservation.